

# GUATEMALA NEWS

ORGAN OF THE GUATEMALA MISSION

VOL. XVIII {

GUATEMALA, MARCH, 1927.

{ NUM. 3.

## EDITORIAL

### Presbytery and Conference

We have found it advantageous in Guatemala to make of Presbytery not only a business meeting but a popular rally as well in shape of a Conference. It is an excellent opportunity to develop congregational singing, give instruction on broader topics and develop the spirit of solidarity. Besides, a large gathering in one place makes a deep impression on the community. We have lately attended one of these combined Presbyteries and Conferences. It was most encouraging. While there:

# We saw a barefooted Indian who a dozen years before was but a drivelling idolater and witch doctor, self-centered and utterly useless to his fellow men, now transformed by the Gospel into a splendid Christian man and he has become a tremendous power for the regeneration and progress of all that region.

We saw this man superintend the entertainment, both lodging and boarding, of some 500 Christian brethren, mostly of his own race and not a few of them converted to the Gospel by his own personal efforts and generalship. No king and queen could have been more punctiliously courteous and kind than were he and his radiant little old Indian wife. No trained military man could have fed that crowd more systematically and more sumptuously under the conditions, nor have arranged better their comfort for the hours of rest.

When this man was converted he didn't know one letter from another. All he knew was the right way to drape a wooden image of the virgin so as to win the most favor from it, and the right incantations to win the help of the devil against his enemies and keep him away from himself. Yet we saw

him now stand before that large audience with his shell-rimmed spectacles and, with all the dignity of a Secretary of State, read the Bible and give his testimony to the power of the Gospel in his life.

We saw this man, who a dozen years before had been galloping thru his poll-parrot mummery to the images in the church and burning incense to the Devil, now stand in that large audience and direct a clear, strong, beautiful prayer, leading the devotions of all up to the eternal God.

We know of Americans who tithe and some who double tithe for the Lord's work. But what American owning a good sized business or farm gives *all his income to advance the cause of Christ*? The above-mentioned Indian passes as one of the wealthy indians of his region, but he goes unshod, wears shirts whose cotton was raised by himself and which his good wife spun and wove and cut and sewed. He wears pants and coat of homespun sometimes made in his own home, eats little but what he raises on his farm, sleeps on the ground on a mat woven by his own family and under a cotton blanket of the same make—and *gives his entire product* year after year to the God who opened his eyes to eternal truth! This adds the victory over the stupefying lust for wealth to the virtue for which the Master so warmly praised the mite widow, for what he gives is a veritable fortune for him and would set him up in sumptuous luxury. Yet he still lives the simple life, goes barefoot, eats the plainest of food and spends nothing on himself, except to buy the spectacles with which to read his Bible. Wish some of our American

"captains" would come here and get some pointers on stewardship.

We saw this man welcoming his army of guests in a fairly large church built almost entirely by his own means, tho the lot was purchased largely by the help of others. It is situated in the center of the town, right beside the municipal building and fronting the Catholic Church. He wants this Gospel known, and is doing all in his power to get it known. A dozen years before when he was converted, a fanatical Alcalde and military Commandant had put him in the army and treated him with brutal severity expressly to "take those religious manias out of him." Now his big church stands right there in the teeth of the Municipality, the Municipality itself has grown tolerant, and he not only retains his "manias," but is reinforced by 500 others with the same "manias." That is victory.

We also saw an Indian, who 20 years ago was the terror of his town in every known type of iniquity, kneel and receive ordination at the hands of the Presbytery, and we had the joy of voicing the ordaining prayer consecrating him to the service of God in the office of the ministry, and we can assure our readers that it was no mere formality when in love and congratulation we gave the hand of fellowship and a good cordial hug to this the first ordained Indian evangelist in Guatemala. For years he has been working and studying and already as licenciado he has 20 congregations to his credit. He is now middle aged, but if the Lord spares him he will yet be a great power among the Quiches.

We saw a native presbytery that four years ago was just organized with each member so ignorant of presbyterial proceedings and so timid and diffident that it was almost impossible to get them to take part. Since then they have lost all that, have learned the methods of doing their business properly, tho in despatch they can still improve, and we have seen them take a profound interest and a masterly part in finding and expressing the opinion of the church body. We have seen them yield gracefully to the will of the majority—a thing formerly unthought of. We have seen them following the rules of church government, discussing their affairs care-

fully, and with such interest that in one case they kept the session going till two o'clock in the morning. It is well to remember that these people take their religion seriously.

When the meetings were closed a representative group of us went to pay our respects to the Municipality and call their attention formally to what had doubtless impressed them already, that 500 Evangelicals could meet at one place, spend three or four days in their religious feast, without a single assassination, wound, revolver shot, fight, fornication, quarrel or harsh word, and after attention to their affairs and enjoying themselves singing beautiful hymns, go home not with wounds, inflamed features and ringing heads, but contented, laughing, happy and ready for immediate duties. We told them that this was better than the other way and they admitted the point. They had seen as some of us had, a Catholic celebration of three times that number and not a sober man or woman among them, with all the criminal accompaniments, and the priest the star consumer of the stuff and the general of the whole disgraceful orgy in name of Jesús Christ!

The spirit and tone of this Conference by its magnificent moral contrast, has produced a profound impression in the town. With the gospel already well planted there, with the powerful personality of Don Marcelino the first mentioned Indian, and of Rev. Pedro Poz the newly ordained evangelist with the tendency of the Indians to follow when a break is once made, and with a universal spiritual need that is appalling, it is not hard to predict the almost total conquest of that town in the near future years. The situation is most encouraging.—H.

### Kellogg Echoes

There is no telling where or to what extent a blunder in statesmanship will do harm. Our Secretary of State to protect the interests of a few doubtful Americans and get some advantages without paying much for them (landed a few marines in Nicaragua and roused the ire of Latin America from Tia Juana to Ushuaia, and roused all Americans who are not friends of imperialism and



bullyism. All other interests of every kind have to suffer the results of the blunder.

Here in Guatemala there have been numerous street manifestations of anti-American feeling, not even excepting as obvious a philanthropy as our extensive hospital work. The whole Mission has to suffer.

In Quezaltenango where the mountain type of character is always extreme always demonstrative the anti-American feeling has been intense. Publications and demonstrations have been varied and virulent. They were indignant almost to foaming at the proposal made in the national congress to sell the electric Rail Road of the Altos to an American Company. Even the American dollar that went at par or even by preference before the Nicaragua affair, thereafter suddenly dropped in Quezaltenango 50% of its face value, and then stopped circulation.

But it is not the demonstrations that we worry over. It makes little difference whether we buy our bread and clothes with dollars or depreciated pesos. But the opposition threatens to take a more virulent form. The enemies of the Mission everywhere are seeing to it that the full weight of anti-American feeling is concentrated on the American missionaries and their work.

An interesting illustration lately occurred in Quezaltenango. The Burgesses are away on furlough, the Dyetts are appointed but not yet arrived, Mr. Peck is compelled to spend almost his entire time in that large and promising out-field, Miss Baker has been transferred to the Capital as Principal of the Girls School there till Miss Williams returns all of which leaves Miss Morrison as the missionary factotum in that stormy city—a town that has no respect whatever for female authority.

The Police Judge a rabid opponent found out the situation and thought he saw how he could take advantage of the Anti-American feeling to hit us a body blow. He went snooping around the new Girls' School building, pretending to examine its merit as a construction, found fault with everything he could, even to the holes where the scaffolding had been that had not been filled yet, as is always done in adobe construction, then got a commission

from the Municipality to come to pronounce against the construction. He himself insisted that it all had to come down. We have spent \$20,000 there.

The commission saw that he was going too far and did not endorse all his drastic antipathy, tho they too made all the criticism they could, part of which was just. Moreover Miss Morrison and the School and the Mission have many warm friends whose children have been well educated in the school, and who are proof against anti-American feeling as applied to us, and the whole incident served to rally them to the help of Miss Morrison and to consolidate and give direction to their sympathy. More over Miss Morrison was very prudent and did nothing said nothing and signed nothing without consulting one of the patrons of her school who is good lawyer. This lawyer insists that even were the Municipality to order it torn down, it could not be done till it is so ordered by the minister of Education, thru the Jefe Politico, and all these are very friendly to our educational work, because they know what we are doing. None of all this would have happened but for the unjustifiable Nicaragua invasion.

Miss Morrison alarmed over the situation had telegraphed to us here in the Capital for help, so the two oldest missionaries took Mr. Morgan an expert builder of the Capital, and went up and went over the building thoroly, finding not the walls but the objections without foundation.

There are some imperfections in the work as there are in all works of man, and some of these had been noted by Mr. Ford who is employed to complete the work, and these Mr. Morgan noted also and suggested the changes. The noise and smoke however was due not to architecture, but to international feeling, a feeling that is very unfortunate for all legitimate American interests.—H.

## EVANGELISTIC

### Train Work

The Romanists taking their cue from our success are adopting one of our methods, that of taking advantage of an already assembled crowd in the train

for distribution of literature.

The other day a young Romanist mounted the seat in the train and began to cry the merits of a leaflet he had which contained a wonderful prayer that would prevent family quarrels, fevers, snakebite, earthquake, fleas in short any ill that flesh or reputation is heir to.

He went into a car where about two dozen of our evangelicals were seated, returning from a funeral, and there his business went badly, badly. He asked all who were "good Catholics" to remove their hats. One hat only came off. Then when he finished his business talk and offered the wonderful leaflet for five pesos, he found he had run into a snow bank, because instead of sales, all there began to berate him for advocating those superstitions, and asked him why he didn't take to preaching real Christianity as the apostles did. This led to a discussion in which he lost at every count, and the meeting was turned into a Protestant praise service, the charm vender singing along with the rest and promising to come and talk the matter over further out at the Industrial College, and he may come for he was undoubtedly interested.

He certainly ran into a bad lot of people for an ecclesiastical quack to handle. One man was an evangelist who has been working far and near, another was the Superintendent of our Sunday School in the Capital, and there were several other prominent workers all of them strong in the Bible. The poor little fellow was lost, for that group with their Bibles in hand would have been a match for the Pope himself. They had the immense advantage of being right.—H.

## EDUCATIONAL

### The Girls' School in Guatemala.

We are pleased to say that our school opened this year with fine prospects. On this first day of March we have enrolled 92 pupils. Of this number there are 22 boys ranging in age from 5 years to 14. Two of the little ones are boarding pupils for which we have arranged a separate dormitory. There are now 28 Boarding pupils 7 of whom do not come from homes of believers. Of the

whole group there is not one that has shown any disposition to spoil the good spirit of the school, though several of the boys are *real* boys, rowdy, mischievous, rough in their play.

Of the day pupils there is a large number of new ones, whose parents say they have heard of the good work that the school has done and so want their children to grow up in the same atmosphere. Only one parent asked me if a child *had* to change her religion when she entered our school. As if ones heart, soul and beliefs could be changed by outward force. That father put his child with us, and I am pleased to say that she *is* changing her "religion" remarkably fast though not by force.

She took a leading part in the chapel worship last week and showed understanding of the Gospel having known it only these 5 weeks. We have a custom in this school of having the classes take turns in conducting the worship. Miss Williams was so successful with it that the teachers asked that it be continued this year. I wish you had been here this morning to have heard the third grade. Their subject was, "the tongue as a blessing and as a curse". They began with the hymn, "Scatter Sunshine". Then one of our chinese girls read from the third chapter of James, that fine discourse on the bridling of the tongue. Then the boy who is half Turk and half Panamanian (and whose movements remind one of a young mule) offered an explanation of the reading. A Mexican girl, daughter of one of our long time, most humble believers offered a beautiful prayer. Then four girls with papers cut in the shape of the tongue and colored to represent the condition of the owner, told of the different classes of tongues and what they could do of good and of bad character. Then, one girl with a bottle of small pellets of paper gave one to each saying that these were medicine for a badly affected tongue. The children read from these little papers some of the advice of great men regarding the proper use of the tongue. Then the class sang the hymn, "We will Please Christ". It was indeed a most impressive and interesting program, and the children gave good attention. The teacher of this class is a



product of our school having begun in the Kindergarten with us. She is well trained, capable and alert, attractive and of a beautiful Christian character, as are most of our teachers. Only one is not a Believer and she is so quiet, attentive and interested that we feel sure our prayers are going to be answered soon by her conversion.

We need one scholarship for one of our oldest girls who is of a fine family which contributes much of their time and influence to their village church. To give you an idea of their poverty I will tell you that when the mother brought the child in January she said she was suffering with her teeth. This week she came back, but this time with a basket full of herbs that grew at her home to sell to get money for extracting three teeth. This herb is used to cure smallpox, and as we have an epidemic on, she took advantage of the chance to sell and relieve her suffering.

Do pray that these one hundred children that are under our influence may go out at the end of the year so filled with the spirit of Christ and so appreciative of His character and of the Christ filled life, that the influence may be as a healing stream in the midst of of an afflicted land. Oh, how Guatemala does need noble Christian character.—E. B.

## MEDICAL

### Word from Dr. Ainslie

"Since leaving that land of perpetual sunshine we have had nothing of the said sunshine. California has thrown us down. It has been 'unusual weather' ever since we got here. When we arrived it was the coldest it had been in years. Then last month we had the heaviest rainfall we had had for over twenty years so we have been trying to fan the fire with one hand and row a boat with the other to keep from freezing to death on the one side or from drowning on the other if you get what I mean, which I don't.

But pargorically speaking from a hypodermical standpoint we have been enjoying the good old U. S. A. as much as we can. We have acquired a car and have been enjoying the good roads which are here in such profusion. They

remind us of the Guatemala roads, they are so different. Johnnie and Betty are growing fatter and rosier every day but still they, especially Johnnie keep wanting to know when we can go see the 'hopital' or 'Stanley' or 'Viva'. It is not for mere mortals to suggest that Ruth and I are also increasing in weight. The clinics in los Los Angeles are taking up a good deal of my time and I go to see first one method and then another of treatment which may bring another convulsion or two into my brain when we get back and get to work again.

Our plans? Havn't any. We hope, if the weather is good, and finances also, to go back East in June and visit long suffering relatives but "quien sabe". I have received personal invitations from the Baltimore and Mayo heads to come and visit them and I hope to do so if we go East. Then back to Guatemala in the fall.

The work is constantly in our minds and hearts and the missionaries there on the field carrying on. We are glad that Dr. Werner has so ably stepped in and carried the work and hope to work with him in the larger work and wider aims we have had set before us, when we get back to the field at the close of the year.

Yours in His Service.—A.

### Alas, Alas!

The Hospital is in mourning. "Mike," the hospital dog, a noble big half collie that has grown to be such a feature of the institution and such a favorite of all—is no more. Apparently he went mad, bit several dogs near by and then bit one of the nurses and a porter, and ended his career by stopping a couple of well directed shots from the revolver of a policeman.

All feel a sense of loss for he was the pet of everyone, but the chief mourner is Doña Tea the elderly office clerk. She and Mike had adopted each other for better or for worse. Mike would see her home as regularly as the hour came, and she always saw to it that Mike lacked no care or attention that affectionate regard could grant. So the other day when we said something to Doña Tea by way of condolence over her loss she didn't reply a word, but just

puckered up and began to cry! Those of us who have lost affectionate family dogs, know what it means to poor Tea, for Mike was father, mother and relatives to her.

The nurse and porter are fortunate in that we have a Pasteur Institute here in the City and they are taking the anti-rabies injections.—H.

### Protestant Bull Fight

A well wisher of our Hospital wrote lately making a bona fide offer of staging an amateur paid bull fight in benefit of the Hospital. This is often done for the Catholic hospitals, and was a well menat offer.

Contributers to our work who are a little slow in coming across should take notice of what we are liable to be driven to in order to make ends meet! A movie not long since made a similar offer of a benefit night.—H.

## MISCELLANY

### Five Tourist Snapshots

How like looking into a kaleidoscope the last months have been to us as we have traveled about! The pieces of colored glass, the basic passions, prejudices, habits, tendencies, vices and virtues of mankind are very much the same the world over, but in what different proportions, in what different relations and with what different emphasis we see them set forth as we journey from land to land! We wish we might share all these changing pictures with our friends but since that is not possible we are going to send you five for the present through the columns of the Guatemala News.

**THE CARIBBEAN.** This picture is distinctly "contrasty." Black and white, luxury and poverty, English and Spanish, war and peace, heroism and baseness, all qualified by the most superlative adjectives, stand in vivid contrast over against each other, throughout the Carribean. About all they have in common is that the odor of OIL exudes from them all. We visited several Mission Stations in this region among them some of our own Presbyterian Stations in Colombia and Venezuela. It is splendid service our Mis-

sionaries are doing here. The odds are all against them. Climate works its havoc; Century-old prejudice, deepseated in tradition and law are against them; modern political developments are for the most part against them; modern social and industrial developments bring them no aid. But they go on with courage and with idealism holding up the banner of the Cross, faithful to the testimony of Jesus. Honor to whom honor is due! Whatever the odds against them, He is with them. It is this confidence that holds them to a thankless and to what men so often judge a hopeless task.

**PROTESTANTISM IN GERMANY.** Rumors had drifted down to us in Central America of the dire straits of the German Protestant Churches since the war. It was said that due to the Separation of Church and State, coupled with the general demoralized condition of finances throughout the country, churches were being closed, pastors were starving etc. We were happily surprised to discover that such was not the case. The income of the Churches, of missionary societies etc. are well above the prewar level. Pastors, salaries enable them to live comfortably and are higher than formerly. Throughout the country extensive repairs and alterations on Church buildings are under construction. But what is of far more importance is that the whole tone of German Church life and preaching has changed. The contrast between the Christian and the "world" has come more distinctly into view. The messages of the German pulpit are more spiritual and therefore more powerful than formerly. In the hold the German Churches have upon their own members, in their grasp of spiritual truth and in their application of it to the life of the day as compared with conditions as we knew them in 1911, we would venture to assert that the churches are 50% stronger than then. Add to this that the old separate organizations are now uniting in a great body which stands as the conscious heir and representative of the Reformation and we have every reason for encouragement as to the present status of Protestantism in Germany.

**ROMANISM IN ITALY.** The power of the Hierarchy in Italy and the hold that



the Roman form of faith has upon its own people has been impressed upon us. The long history of the Papacy upon Italian soil, the glory that accrues to the mother of popes from the distant dominions of the Church, the superstitions which still bind the masses of the people to Romanism, the utter warping of the content and sense of the Gospel in the minds of the adherents of the papal system, the failure of all "reform" movements in the past to influence the trend of ecclesiastical development all speak of how hard it will be for Italy to turn from the old paths. Especially today when Liberalism in general is under shadow in Italy, the picture appears dark indeed. But in reality the situation is no worse today than formerly. The Waldensians and other evangelical bodies continue to give their testimony and Italy is being leavened, slowly but surely.

**EGYPT.** Standing before monuments which were centuries old in the time of Abraham and in the shadow of obelisks which shaded Moses when he was being taught in all the wisdom of the Egyptians, how modern our Christian era does seem! When the worship of Ptah intrenched as it was behind heavy endowments and age-old prejudices, had to succumb at last after 4000 years of proud domination who should worry about eddies of religious thot and practise that extend over a century or two or a millenium or two in Christianity? If Egypt teaches one lesson it is that the things that really endure in human history are the things of the spirit. And because we know that our Lord knoweth our frame and speaketh to our need as no other, we have no fear for the future of His dominion.

**RELIGION IN EGYPT.** We had read of how degenerate the Coptic Church was but coming from the Roman Catholic Churches of Guatemala to those of the Coptic Faith and Order in Egypt we have found the latter veritable angels of light. No enforced celibacy of the clergy, no claim to a power of the keys, no masses for the dead, no images for adoration in the churches, the Communion administered to the laity in both parts, a readiness to recognize and cooperate with other Christian bodies, the Bible in the vernacular encouraged in the hands of all its people,, verily that

seemed too good to be true. Evangelical Christianity too after 70 years of work on the part of the United Presbyterian Church, is in a flourishing condition. A fully self-sustaining Egyptian Church, organized as a Synod with four Presbyteries, a well educated native ministry, various organizations and institutions under the Church, among them a splendid theological seminary on the one hand and on the other excellent schools, colleges, hospitals, orphanages etc. conducted by the missionaries all set a standard that other missions will probably be long in attaining.

But when all is said we must acknowledge that only the surface of our Christian task has been scratched or perhaps better that tho the machinery is fairly well prepared the job it has to do is scarcely begun. Only one tenth of the Egyptians bear the name of Christians. Nine tenths are followers of "The Prophet." To be sure these have been greatly influenced by Christian thot and institutions. The governing class has little to do with Mohametanism as a faith. Muslims as a rule are quite as inclined to be negligent of their religious duties as are Christians so-called. Yet comparatively few Mohametans become Christians. The "break" appears to be imminent. Faith, prayer, and constancy in work and life must bring it.—P. B.

### Our Absentees

What are they doing? Presumably they are doing like the geese in the college song, "eating grass in peace and accumulating grease, over there!"

Dr. and Mrs. Ainslie admit the jolly impeachment right out (see Dr's letter under MEDICAL), Mrs. Nurminger and Miss Williams wouldn't admit it anyway, would blame it on the scales, and the Burgesses by very temperament will always be a divided family on the weight question. But whatever the scales say we hope they will all come swinging back in due time with a tremendous accumulation of consecrated energy, for it is needed badly.

A good long letter from Miss Williams tells of her joy at the family reunion, and of opportunities to present her work.

Word from Mrs. Nurminger's mother

who is suffering from cancer is not at all reassuring. Our prayers for her and we ask yours. How fortunate we are in having Miss Chapin to go right on with that important work in Mrs. N's enforced absence.

Dr. Burgess's most interesting notes in his old world trip, in this number, are sure to be read with interest.—H.

### Want to be a Missionary?

It is very serious work. Have you infinite patience? Can you "stoop to conquer", adopt the life of those you are to work among, get and give sympathy, get their viewpoint, can you incarnate and tho a God become a tired sweating carpenter? Can you become stone blind to defects of theirs and alert for the detection and development of virtues? Can you stand persecution and calumny and endure the cotradiction of sinners against yourself? Can you suppress your snap-shot judgment till you have waited and learned? Can you forget self and become absorbed in their welfare Your career must be all this or failure.

If you fail think of the disappointment to your friends, your church, yourself, the Board, the missionaries who will be so rejoiced at the news of reinforcement.

Then there will be the disastrous delay entailed. Missionaries are appointed to the different fields in turn, and if you use up your field's turn, it is shut off from another chance till the wheel goes clear round, unless some special arrangement is made which usually is not. Conditions on the field are urgent and critical, and a missionary is not appointed till more than necessary. If you go all the way to the field to find out whether you are a missionary or not, you may find out alright, but look what you will have done to get that little information you should have got before you started. By no means allow yourself to be so ignorant of these essential facts or so self-centered as to say, "Well, I'll try it out anyway, and if I don't like it I'll come home." That means you are willing to put God's work on the plane of ordinary business and so are willing to step into the right person's job and keep him out and retard the work probably for years. Think it thru well. It is an enormously ex-

pensive experiment and with sacred funds at that. A lost world has no time to fool with tasters and experimenters. H.

### GUATEMALA NEWS

ORGAN OF THE GUATEMALA MISSION

ED. M. HAYMAKER, Editor  
Apartado 387 — Guatemala, Central America.

Tip. "El Mensajero" — Guatemala.

Any one wishing to receive THE GUATEMALA NEWS regularly will be entered as a subscriber upon his sending exact name and address, legibly written or typed, and the sum of fifty cents, to E. M. Haymaker, Warrensburg, Mo. This will not pay for the publication and posting, so a voluntary additional contribution of fifty cents or more is encouraged.

### OUR WHO'S WHO

Charles A. Ainslie, M. D. (1922). Guatemala City, medical work. Hospital. On furlough. --- A.  
Mrs. Ruth McConnell Ainslie R. N., (1922). Guatemala, trained nurse. On furlough. R. A.

Miss Ethel Baker (1924), Guatemala City, educational work. E. B.

Mrs. Dora McLaughlin Burgess (1913) Quezaltenango, Indian work. On furlough. D. M. B.

Rev. Paul Burgess, Ph. D. (1913), Quezaltenango, Superintendent of Indian work, Editor of El Noticiero Evangélico. On furlough. P. B.

Miss Genevieve Daglish Chapin, R. N. (1926) Guatemala, Hospital. G. D. C.

Rev. E. M. Haymaker, D. D. (1884), Guatemala. educational work, Editor of Guatemala News and El Mensajero. Mgr. Press plant. H.

Mrs. Amy Ridderhof Hillis (1924), Guatemala, Boys' Industrial School. A. R. H.

Mr. Fred Hillis (1924), Guatemala, Principal Boys' Industrial School. F. H.

Miss Eleanor Morrison (1915), Quezaltenango, Principal Girls' School. E. M.

Mrs. Besse M. Nurminger R. N. (1922), Guatemala City, On furlough. Hospital. B. M. N.

Mrs. Dorothy Miller Peck (1922). S. Juan Ostuncalco, Mam Indian work. P.

Rev. Horace Dudley Peck, M. A. (1922) San Juan Ostuncalco, Mam Indian Work. P.

Miss Rex Sharp, (1926) Boys' School Guatemala City, (Employed only) R. S.

Mrs. Jessie Kennedy Sullenberger, (1911), Guatemala City; Evangelistic and Teaching J. K. S.

Rev. Linn P. Sullenberger M. A. (1911), Guatemala City; evangelistic work. Treasurer. L. P. S.

Mr. and Mrs. Vard Wallace, (Employed only,) (1925) Physics and Mechanics, Boys' School, Guatemala City. V. W.

Miss Ella M. Williams (1917), Guatemala, Principal Girls' School. On furlough. E. M. W.

Elmer Werner M. D. (1926), Guatemala, medical work, Hospital. E. W.

Mrs. Gertrude Brestel Werner (1926), Guatemala, home, and Girls School. G. B. W.

N. B. Articles in the Guatemala News appear over the indicated initials of their responsible authors.



# INFORMATION SERVICE

Published Weekly, Except During August, by the

DEPARTMENT OF RESEARCH AND EDUCATION  
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA  
105 EAST 22ND STREET, NEW YORK, N. Y.

Price, \$2.00 Per Year

Volume VI, Number 21

The Federal Council of the Churches of Christ in America is a federation of twenty-eight national religious bodies through which they are rendering united service. Articles appearing herein furnish information on current issues and are not to be construed as declarations of official attitudes or policies of the Federal Council of Churches.

Entered as second class matter January 4, 1924, at the postoffice at New York, New York, under act of March 3, 1879.

## *The Mexican-American Oil and Land Controversy*

### FOREWORD

This is strictly an informational document. In preparing it an earnest effort has been made to discover the relevant facts with reference to the present controversy between the United States government and the government of Mexico. Its purpose is not to express a judgment as to the course either nation should follow, but to report upon the facts and to define and clarify the issues with reference to established principles and precedents in international relations.

The present Mexican-American situation involves and illustrates certain general principles regarding the problems of international relations and of war and peace, concerning which the churches have clear convictions. Not, however, until they are adequately informed regarding the exact nature of the issues involved are they in position to form moral judgments. The present document is offered as an aid to clear thinking upon these issues.

In the preparation of the report a large amount of documentary material has been examined and information has been secured from many personal sources. The report was submitted in tentative draft to representatives of the State Department, the Mexican government and the American oil companies, and to experts in the legal questions involved. While the persons consulted bear no responsibility for the content of the report, careful account has been taken of all representations made and of all points of view presented.

### I. ELEMENTS OF CONTROVERSY

The American government came into controversy with the Mexican government as a result of the adoption, in 1917, of a new constitution by the Republic of Mexico which contained certain provisions affecting the rights of foreigners in Mexico that have been held by the American government to be confiscatory and contrary to international law. Four major points are involved in the controversy.

1. The expropriation of real estate holdings involving American titles without proper compensation, and the nationalization of subsoil petroleum rights claimed by Americans under the mining laws of 1884, 1892 and 1909. The American government regarded the procedure as

plain confiscation of property and of property rights. In December, 1926, the State Department gave the figure of "agrarian expropriations" as 508. The oil rights involved represent the larger part of the recent production in Mexico.

2. The requirement that nationals of other countries may not *acquire ownership* in lands or waters, nor *obtain concessions* to develop mines or mineral fuels in Mexico unless they accept the status of Mexicans with respect to their property, relinquishing all right, under penalty of forfeiture, to appeal to their own governments to secure for them by diplomatic action what the Mexican government does not grant them. This is the "Calvo clause."

3. The question whether certain understandings arrived at in 1923, hereinafter explained, by commissioners representing both governments, constituted a binding agreement on the part of the Mexican government to protect American property rights and whether these understandings constituted a condition of the diplomatic recognition which was accorded shortly afterward.

4. Out of the controversy over these questions arises a fourth contention as to whether, assuming that confiscation may result from the economic program adopted by the Mexican government, the requirements of international law are met by the payment of damages in each case, or whether the United States has a right under international law to demand a change in Mexican law and policy.

The Mexican government has consistently denied that Article 27 of the Constitution is retroactive but has persisted in the position that recognition of the Mexican government by the United States in 1923 was unconditional, and that the understandings arrived at previously, not being in the nature of a treaty, did not constitute an obligation on the part of succeeding governments. At the same time, the Mexican government insists that the Calles administration has not departed in any essential way from the assurances given the American commissioners by the Obregon administration.

The Mexican government protests its readiness to settle any damages that may be assessed for injuries sustained by American property holders as a result of the operation of its laws, but denies the right of the government of the United States to interfere in the internal affairs of Mexico.



The heart of the controversy is over the question of retroactivity, or, more specifically, the question of confiscation. The American government has demanded assurances on this point of a definite and permanent sort, and has not been satisfied with declarations of the executive power or with past decisions of the Mexican courts.

## II. THE HISTORICAL BACKGROUND

In order to grasp the real significance of the disturbed situation in Mexico, one needs, first of all, to know certain facts about the Mexican people and Mexican history. The population, as reported in the 1910 census, was 15,160,369. As to the relative size of population groups, perhaps the estimate made by a German student of the subject in 1912 is as reliable as any. It is as follows: *Mestizos* (mixed bloods), 55.5 per cent; Indians, 33.3 per cent; Spanish, Creoles, etc., 11.1 per cent. More recent estimates give a larger proportion of Indians, but the *mestizos* apparently still form the largest single group. The heterogeneity of the population, both racial and cultural, is doubtless a significant factor in the national life.

The conquest of Mexico by Cortez beginning in 1519 imposed on the Indian population a Spanish ruling aristocracy and hierarchy. These rulers became possessed of large estates, some covering hundreds of square miles, which in time came to be governed by relatively irresponsible and incompetent underlings. This resulted in conditions under which the native population was very greatly diminished. For more than a hundred years however, the population trend has been upward.

When independence from Spain was secured in 1821 the people were not prepared for self-government. A century of revolution has followed with oppression, misgovernment and misery. Partisan politics, favoritism and personal ambition have been rife, with their inevitable consequences to the intellectual, social and economic life of the nation.

This unfortunate condition is in large part due to the land systems that have prevailed in Mexico. Before the coming of the Spaniards, through the colonial period and down to the Diaz regime in the latter part of the last century the Indians had lived, in large part, in villages that were endowed with inalienable communal lands, which constituted the villagers' principal source of livelihood. The most important form of communal holding, the *ejido*, still survives and is a prominent feature of the present government's land program.

Alongside this communal system, however, there have existed large hereditary estates, now known as *haciendas*. The reform movement which developed about the middle of the last century had as one of its objectives a decentralization of land ownership and this program was partly carried out. With the advent of Porfirio Diaz, however, in 1876, this policy was reversed. He promulgated laws which tended to create a monopoly of public lands in the hands of a few. Speculation in land became rife, and the acquisition of homesteads decreased proportionately. It is conservatively estimated that during the Diaz regime the disposition of national lands exceeded 125,000,000 acres.

In contrast with this process of building up landed estates was the division of the communal lands into small individual holdings, a movement which began under Jaurez and continued under Diaz. The purpose of this program

was to create a large number of small holdings, but the dominant policy of the Diaz administration resulted in strengthening the privileged landed class of *hacendados*, while the laboring class suffered a corresponding degree of economic degradation.

A recent estimate of the size of the *haciendas* gives 300 of them 25,000 acres each; 116, at least 62,500 acres each; 51, about 75,000 acres each; while 11 are believed to contain 250,000 acres each. All told, the *haciendas* numbered in 1910, 8,245.

In contrast to the *hacienda* is the *rancho* containing less than 2,500 acres, and corresponding, in general, to the idea of a homestead. The number of these is given in the census of 1910 as 47,939.

The net result of the agrarian policies and laws of Mexico, culminating in reckless disposal of public lands during the Diaz regime, was highly disastrous to the common man. Out of 2,334,472 heads of families in 1910, about 97 per cent were landless and many of them were in a deplorable condition. Although the Diaz regime resulted in a marked material improvement, the country was in worse condition in 1910, from the point of view of land ownership, than it had ever been. A conservative authority states that the revolution would not have been possible had it not been for the "vast army of Indians and *mestizos* who had no soil, crops, houses nor cattle" and who had nothing to lose and hoped to gain much through the overthrow of the Diaz government.

While these conditions among the native population were developing, foreign investors were discovering and possessing the natural resources of the land and were popularly represented as taking the whole of their gains out of the country and giving no heed to the needs of the people. This, of course, was not fair. Foreign companies point with satisfaction to the wealth they have left in Mexico in payment for labor, etc., and in taxes—75 cents, one large petroleum company reports, of every dollar it received during the last five years. But the picture which the people saw was one of unmitigated exploitation at the hands of foreigners.

American investments in Mexico have been variously estimated. Probably the most recent and authoritative estimate is the following, given by the Assistant Secretary of State and Chief of Consular Affairs, in testimony before the House Committee on Appropriations when giving reasons for increased consular appropriations, etc.:

Rural Property .....	\$ 166,047,000
Urban Property .....	35,771,000
Oil lands .....	318,638,000
Refineries .....	50,070,000
Mines .....	317,427,000
Smelters .....	25,180,000
Timber .....	10,935,000
Railways .....	248,158,000
Manufacturing enterprises .....	27,716,000
Merchandising enterprises .....	26,140,000
Public Utilities .....	30,799,000
Concealed interests .....	6,938,000
Miscellaneous investments not included above.	125,242,000
Total .....	\$1,389,061,000

## III. SKETCH OF THE REVOLUTION (1910-1924)

In November, 1910, Francisco Madero, Jr., started a revolution. Diaz resigned and sailed for France, where he died in poverty on July 2, 1915. Madero became presi-



dent on November 6, 1911. He shortly had a revolt on his hands, however, which he was enabled to crush when President Taft, pursuant to an act of the American Congress passed March 14, 1912, declared an embargo on arms.

General Victoriano Huerta, who had taken command of the federal forces, was the instrument of Madero's victory. Presently, however, he turned against Madero, who was forced to resign and was killed on February 22, 1913. General Huerta became the head of a military oligarchy, and adopted an administrative policy that resembled the Diaz policy more than that which he himself had proclaimed.

General Venustiano Carranza promptly opposed Huerta and led a revolt, supported by ten states, which stood for the Constitution of 1857. He was joined by Francisco Villa.

President Wilson, in February, 1914, lifted the arms embargo which had been declared by President Taft in 1912. This was done in order to force the retirement of Huerta. He also ordered the United States naval forces to take possession of the Vera Cruz Customs House. Huerta fled to France in July, 1914. He later entered the United States, and died in El Paso, Texas.

General Carranza entered Mexico City (August 20, 1914) as the "First Chief of the Constitutionalist Army in charge of the Executive Power," but he met with resistance, notably from Generals Villa and Zapata, which resulted in continued turmoil and warfare. Between September, 1914, and February, 1915, Mexico City changed hands six times. On October 19, 1915, Carranza was given *de facto* recognition by the American government and eight associated Latin-American republics. At the same time an embargo was declared on shipments of arms from America to any other than Carranza forces. In March, 1916, Villa sacked the town of Columbus, N. M., presumably as reprisal for the *de facto* recognition of Carranza, and killed a number of American citizens. This was followed by the Pershing expedition, which was unsuccessful, and by clashes with the troops of Carranza which culminated in a note from Secretary Lansing to Carranza, on June 20, 1916, cataloging grievances of the United States against Mexico. American militia were mobilized on the border. The Mexican government proposed a meeting of commissioners of the two governments to compose their differences. This proposal was accepted. The commissioners met in New London and Atlantic City and conferred until January, 1917, over the question of protection of American rights and property in Mexico. The conference appears to have been without result.

During this time Carranza was holding a "Constituent Assembly" at Queretaro which promulgated the new Constitution, effective May 1, 1917, the document which is the chief cause of the present controversy. Carranza was inaugurated as President on May 1, 1917.

It is charged that this whole proceeding of Carranza's was itself not only in violation of the Constitution of 1857 of which he had proclaimed himself a supporter, but high-handed in the extreme. However, the resulting Constitution of 1917 is admittedly, whether by virtue of constitutional reform or purely revolutionary tactics, the only constitution the nation now has and from the point of view of international law the question of its legality is perhaps academic.

Dissatisfaction with the Carranza administration led to Carranza's withdrawal to Vera Cruz and to the occupation of Mexico City by General Obregon on May 9, 1920. Carranza was assassinated shortly afterward. Congress thereupon elected Adolfo de la Huerta provisional president, but at the general election Obregon was chosen. He was inaugurated on December 1, 1920.

During 1920, de la Huerta came to terms with General Villa. However, Villa was killed by political enemies in July, 1923.

In the general election of 1924, General Plutarco Calles, one of President Obregon's trusted followers, was elected President for four years. He was inaugurated on December 1, 1924.

#### IV. OBJECTIVES OF THE REVOLUTION

The revolution of Madero had been, at the start, political. It was a revolt against Diaz the dictator, and his small group of advisors and supporters who constituted a "closed political corporation." "Effective suffrage; no reelection" was the slogan of the uprising. It attracted, however, but a small minority of the people.

The deeper objective of the revolution was socio-economic. It sought to remedy the condition of the masses of the people, which had become deplorable, and in fact intolerable. Madero's declaration that he wished to "restore to their former owners the lands of which they were dispossessed in such arbitrary manner," whether sincere or not, was what rallied the downtrodden masses and gave the revolution a driving force that is apparently still strong.

As the revolution advanced and the ideas, objectives and programs of the leaders became more definite, the government undertook to deal with several distinct sets of problems.

1. The Agrarian Problem—that of restoring agricultural land to the landless Indians and building them up as a middle class.

2. The Industrial Problem—that of protecting industrial workers from exploitation, and providing proper conditions of labor, wages, etc. In this connection, it should be said that in some cases, at least, the status (wages and living conditions) of the workers had been improved with the development of the oil and mining industries. A paternalistic policy, however, did not satisfy the leaders of the revolution.

3. The Economic Problem—that of developing the country's resources with the greatest possible advantage to the nation. Mexico is potentially one of the richest areas in the world.

4. The Educational Problem—that of giving practical education to the entire population, fitting them for wholesome social, industrial, agricultural and intellectual life and for real self-government.

5. The Church Problem—that of dealing with the relations of church and state.

6. The Political Problem—that of maintaining the existence of the government against counter-revolutionary efforts and of extending its support among the people at large.

7. The International Problem—that of adjusting the nation's foreign policy to its economic program. This task was conceived to be the preventing of foreign investments



from becoming a form of, or cause for, foreign domination.

The multiplicity, complexity and inherent difficulty of these problems have inevitably prevented immediate or even rapid solution. The more pressing problems have been taken first, such as the agrarian and industrial questions. The law regulating the exploitation of oil deposits, pursuant to the provisions of the new Constitution, was promulgated on December 31, 1925, and the alien land law, January 21, 1926.

The several problems enumerated above are inter-related and a study of the entire situation would be necessary to a full understanding of any one phase of it. The present document, however, deals only with the controversy growing out of the land and oil program of the Mexican government.

## V. BEGINNINGS OF THE CONTROVERSY

As early as January, 1916, the American government made representations to the Carranza government, concerning a decree which was understood to be forthcoming, nationalizing petroleum. The State Department pointed out to the Mexican government "in unequivocal terms the dangerous situation which might result from the issuance of any decree of a confiscatory character."

Word was shortly received from General Carranza that "the government is not contemplating the issuance of a decree nationalizing the petroleum industry." It appears, however, that while this was technically correct, since nationalization by decree was not attempted, the government was pursuing a policy which involved the nationalization of petroleum by constitutional change.

In August, 1916, the Mexican government announced its policy of requiring that foreigners who propose to acquire real estate, or permits for "exploration or exploitation of the natural riches . . . shall present beforehand in writing . . . a formal express declaration that in their capacity as proprietors or concessionaries . . . they consider themselves Mexicans, waiving their rights as foreigners and privileges of appeal for protection or claim to their respective governments."

The State Department promptly informed the Mexican government that it would not recognize the validity of any such waiver on the part of American citizens.

On August 2, 1917, Ambassador Fletcher wired the State Department as follows:

"Confidential. In interview with President this morning I informed him that American oil and mining interests were concerned with regard to the attitude of the Mexican government with reference to the so-called nationalization of these industries. In reply he assured me that they need not be; that it was not the intention of the Mexican government to take over properties now in exploitation and distinctly stated that there would be no confiscation of these properties."

## VI. THE CONSTITUTION OF 1917

The Constitution of 1917, the promulgation of which brought the controversy to a head, for the most part followed that of 1857. Article 27, however, dealing with the property rights of individuals and of civil and religious corporations, was expanded to ten times its original length and contained many new provisions, among them:

The division of large estates, and the development of small holdings.

The re-establishment of communal lands in connection with small rural settlements.

The nationalization of petroleum. This policy reversed that established by the mining laws of 1884, 1892, and 1909 the net result of which, as generally understood, was to recognize the proprietorship of oil deposits on the part of the owners of the surface, and thus to permit them to develop petroleum deposits without securing concessions therefor from the federal government. This interpretation has been challenged, as will appear later, and this is one of the issues of the controversy.

The granting of concessions to foreign individuals to exploit mineral and petroleum subsoil resources, but only under conditions stated in the clauses quoted below.

The part of Article 27 of the Constitution of 1917 which forms the basis of recent land and oil legislation, now under discussion, reads as follows: "In the nation is vested direct ownership of all minerals or substances which in veins, layers, masses, or beds constitute deposits whose nature is different from the components of the land, such as minerals from which metals and metaloids used for industrial purposes are extracted; beds of precious stones, rock salt and salt lakes formed directly by marine waters, products derived from the decomposition of rocks, when their exploitation requires underground work; phosphates which may be used for fertilizers; solid mineral fuels; petroleum and all hydro-carbons—solid, liquid, or gaseous. . . .

"Only Mexicans by birth or naturalization and Mexican companies have the right to acquire ownership in lands, waters and their appurtenances, or to obtain concessions to develop mines, waters or mineral fuels in the Republic of Mexico. The nation may grant the same right to foreigners, provided they agree before the Department of Foreign Affairs to be considered Mexicans in respect to such property, and accordingly not to invoke the protection of their governments in respect of the same, under penalty, in case of breach, of forfeiture to the nation of property so acquired. Within a zone of 100 kilometers from the frontiers, and of 50 kilometers from the sea-coast, no foreigner shall under any conditions acquire direct ownership of lands and waters."

## VII. THE AMPARO CASES

The now famous *amparo* (injunction) cases were decided in 1921-1922 by the Mexican Supreme Court. The *amparos* were sued for in the Mexican courts by the oil companies to enjoin the government from applying the provisions of Article 27 of the Constitution to the detriment of petroleum rights acquired under the mining laws of Mexico already referred to. The pertinent provisions of these laws are stated below.

The law of 1884 sharply distinguishes, with respect to their ownership, coal, petroleum and certain other minerals from metals—gold, silver, lead, manganese, etc. With reference to mines and placers of the metals enumerated the law states that they "form a piece of real estate distinct from the land in which, or beneath whose surface, they are situated, even though they may become the property of the owner of said land." With reference to coal, petroleum and certain other substances it is declared that they are "of the exclusive ownership of the owner of the



land, who may therefore exploit and utilize them without the need of denouncement or of special adjudication."

The law of 1892 omits the explicit statement with reference to ownership of coal, petroleum, etc., but states that "mine ownership lawfully acquired and such as may be acquired in accordance with this law shall be irrevocable and perpetual, by means of payment of the federal property tax, in accordance with the provisions of the law establishing said tax."\*

The law of 1909 once more distinguishes clearly between metals, which are declared to be "of the direct ownership [*dominio directo*] of the nation," and mineral fuels, coal deposits, etc., which are declared to be "of the exclusive ownership [*propiedad exclusiva*] of the owner of the soil."

In Mexican law five decisions of an identical character constitute a "precedent," and much importance has therefore been attached to the *amparo* decision handed down in October, 1920, in the Texas Oil Company case, and the four subsequent decisions of identical import, declaring that Article 27 of the Constitution was not retroactive—did not affect rights acquired prior to May 1, 1917. The Supreme Court decided that where "positive acts" had been performed and rights had thus been "acquired" before the Constitution went into full effect, the properties were exempt from the operation of Article 27. (By a "positive act" is meant either some act of actual initial exploitation or an act clearly showing intent to exploit.) The Court therefore decided the cases at bar in favor of the oil companies and against the government.†

The Supreme Court decided, in effect, that the mining law of 1909 had offered to the owners of the surface the right to exploit oil lying beneath their lands but that unless acceptance of this offer was evidenced by some "positive act" of exploration, the offer could be withdrawn, and was withdrawn by the Constitution of 1917. From the American point of view the "positive act" doctrine was a mere device that was being imported into the controversy. On its face the law of 1909 appears to be subject to no such involved interpretation as the Supreme Court handed down. Obviously such an interpretation is wholly foreign to the American understanding of the rights acquired under the law of 1909. There was no intimation from any source when the law was passed that the rights it defined were limited in any such manner. The British government had protested the Carranza decree of February 19, 1918, declaring that its provisions are "in the opinion of the government of His Majesty in open conflict with laws and contracts in force, according to which considerable investments of British capital have been made in petroleum-bearing lands and in the petroleum industry in Mexico," and that "it would be contrary to the principles of the Mexican Constitution and those of justice to separate surface rights from subsoil rights which now belong to those land owners who have invested capital in the petroleum-producing zone." The French government made a similar protest.

\* The precise reference of this clause is not clear and from the viewpoint of the Mexican Government, the omission of any reference to ownership of subsoil deposits indicates that there is a reservation here in the intent of the law. However, the matter would seem to be covered by the explicit provisions of the law of 1909.

† It is interesting to note in this connection that the Court called attention to the wording of Article 14 of the Constitution: "No law shall be given retroactive effect to the prejudice of any person whatsoever." The Court pointed out that this provision relates not to the passing of laws but to their application, thus standing in contrast to the corresponding clause of the old Constitution which stated that no retroactive law should be enacted.

The oil companies contend, and one of the notes of Secretary Hughes expressly stated, that the *amparo* decisions were inadequate. They rendered conditional what had been considered unconditionally held titles. Moreover, on lands where no "positive act" had been performed, the decisions left the landholders quite without petroleum rights. The five *amparo* decisions constituted a "precedent," but one binding only on the lower courts. Hence, even within the realm of the security which they offered, the oil companies felt that they had no judicial or legal warrant that the government would not in the future act again in a manner contrary to the principles laid down by the Supreme Court.

Nevertheless, since the Mexican Supreme Court is the final authority in interpreting Mexican law, an attempt was made to accommodate the American position to the court decision.

#### VIII. HUGHES-PANI CORRESPONDENCE OVER RECOGNITION

Formal recognition of the Obregon government was earnestly desired by Mexico and was seriously considered by the United States. Nine long notes on this subject were exchanged between the two governments during 1921-23.

Secretary Hughes proposed a treaty of amity and commerce which among other things would declare that nothing in the Constitution and laws of Mexico would be given retroactive and confiscatory effect. Such a treaty, it was thought, would give the authoritative assurances desired by the United States. Also it would automatically secure recognition. Mr. Hughes submitted with his note the draft of such a treaty.

Minister Pani replied in successive notes that the text of the proposed treaty of amity and commerce violated Article 27 of the Mexican Constitution; that it would compromise and affront the honor, dignity and sovereignty of Mexico to secure recognition on the basis of a pledge; that the Constitution itself (Article 14) provides for nonretroactivity; that President Obregon was personally committed to that principle; that the correct procedure was to observe the actual working of the laws, and particularly the judgments of the Supreme Court in cases involving this question in order to see whether confiscation might actually occur; that in any case the President could not sign nor the Congress ratify a treaty contrary to the Constitution; and that even if the President were to sign a treaty, Congress would not ratify it if it were in any way humiliating, or appeared like a measure forced on a small country by a powerful neighbor.

Secretary Hughes replied, pointing out that the Mexican government was in error in charging that the proposed treaty violated Article 27 of the new Constitution:

"With regard to the proposed treaty of amity and commerce, I note that Mr. Pani still insists that it would be in violation of the Constitution of Mexico, but I am unable to ascertain to what provisions of the treaty Mr. Pani refers in urging this objection. The treaty was intended to do no more than to give in a binding and suitable manner the assurances which General Obregon has been willing, as Mr. Pani's quotations make evident, to give in personal interviews and letters. In my last communication, I specifically dealt with all the provisions of the proposed



treaty to which Mr. Pani has called attention as involving constitutional infringement and I regret that Mr. Pani has seen fit neither to reply to these comments nor to point out any other provisions of the treaty which could be regarded as open to any such objection.

"I am therefore compelled to reach the conclusion that the objection to the proposed treaty is not to be found in its terms, which could readily be made to meet any objection of the sort above advanced, provided only it embodied proper assurances against confiscation in harmony with General Obregon's repeated statements. Rather, as I understand the matter, it is insisted that the signing of such a treaty would not be in harmony with the public sentiment of Mexico and that it would not be ratified by the Mexican Senate." Mr. Hughes also said: "Without the slightest disposition to question the sincerity of General Obregon's purpose in making the statements to which Mr. Pani directs repeated attention, it cannot be overlooked that no adequate governmental action has yet been taken to secure the valid titles acquired prior to May 1, 1917; that American citizens have complained, and continue to complain, that their subsoil rights acquired prior to that date are not being respected; and that Article 27 of the Mexican Constitution is being applied retroactively, even recently, to the injury of American citizens who have been deprived of their property without just compensation. Although General Obregon's personal promises are declared by Mr. Pani to be a 'voluntary and solemn obligation' undertaken 'before the entire world,' still it is a notorious fact which can be substantiated by numerous cases, if necessary, that American interests in Mexico have been subjected to arbitrary governmental acts throughout the year and a half of General Obregon's regime in flagrant disregard of this solemn promise."

Minister Pani in two long notes interpreting Mexican history and agrarian conditions, acknowledged that many of the specifications were correct but declared that wrongs would be righted. Mr. Pani proposed in the very first note, and afterwards repeatedly, the establishment of joint claims commissions, as a substitute for the treaty proposal. The exchange of notes issued in a diplomatic deadlock.

#### IX. THE UNITED STATES-MEXICAN COMMISSION OF 1923

Correspondence having failed, the two governments next resorted to a commission, each appointing two representatives, for the discussion of their differences. They met in Mexico City (May 14-August 15, 1923) and held many extended sessions. The entire ground was traversed again at great length.

Agreements were reached regarding the terms of a General Claims Convention and a Special Claims Convention, in the event the two governments should decide to establish commissions to deal with such claims. These conventions were accepted and signed September 8 and September 10, 1923, and provided that all claims of American citizens on account of injuries or wrongs due to the revolution should be settled by the Special Claims Commission, and that all other claims of citizens of either country against the other should be settled by the General Claims Commission.

On August 2, 1923, the Mexican commissioners made their final statement which may be summarized as follows:

(1) The Mexican commissioners agreed that Article 27 of the Constitution of 1917 is not retroactive in its effect for persons holding oil rights acquired under the Mexican

mining laws but that only persons who had performed some "positive act" before May 1, 1917, such as drilling, leasing, making contracts, etc., had actually acquired such rights. The Mexican commissioners maintained, as the Supreme Court had decided, in effect, in the Texas Oil Company *amparo*, that the mining laws had offered to the owners of the surface the right to exploit oil lying beneath their lands but that unless acceptance of this offer was evidenced by some "positive act" of exploration, the offer could be withdrawn and was withdrawn by the Constitution of 1917. The positive acts listed in the memorandum as acceptable are numerous and varied and define a liberal policy in this regard.

In this connection the Mexican commissioners expressly agreed that the *amparo* cases above referred to would be treated as a precedent by the executive of the Republic, and that it should apply to "all those owners or lessees of land or subsoil or other persons entitled to the rights to the oil who are in a similar situation as those who obtained *amparo*."

(2) The Mexican commissioners also stated: "The present executive . . . will continue in the future to grant, as in the past, to owners of the surface or persons entitled to exercise their preferential rights to the oil, who have not performed prior to the Constitution of 1917 any positive act such as mentioned above, or manifested an intention as above specified, a preferential right to the oil and permits to obtain the oil to the exclusion of any third party who has no title to the land or subsoil, in accordance with the terms of the legislation now in force as modified by the decisions of January 17, 1920, and January 8, 1921, already mentioned. The above statement in this paragraph of the policy of the present executive is not intended to constitute an obligation for an unlimited time on the part of the Mexican government to grant preferential rights to such owners of the surface or persons entitled to exercise their rights to the oil in the subsoil."

Thus the Mexican commissioners reserved to the Mexican government its rights regarding oil lands where no positive acts have been performed and also recognized the right of the American government to make reservations in behalf of its citizens in such cases, under the principles of international law and equity.

The net result of that conference seems to have been that each side stated its views and made certain reservations, and recognized the right of each government to make reservations regarding their respective rights. While there was a considerable measure of accord the reservations involved frankly contrary viewpoints and assumptions. The result of the negotiations was stated by President Coolidge on April 25, 1927, as follows: "These records were duly signed and attested by the commissioners and were submitted to the President of Mexico and the President of the United States for their mutual approval, which was given. It was solely because of our understanding secured in this formal way that our property rights would be respected, that recognition of the government of President Obregon was granted on September 3, 1923."

#### X. THE LAND QUESTION

Although the oil controversy has attracted chief attention, the results of the Mexican land policy have perhaps given more ground for complaint in that many alien farm-



ers living in Mexico appear to have been reduced to serious straits through the expropriation of their lands. At the same time the land program is one of the most important phases of the revolution, and requires sympathetic study.

The fact that many Indian villages had been deprived of their ancient communal lands during the Diaz regime—particularly through a decree issued on May 12, 1890, with the resulting concessions to foreign capitalists—and Madero's proposal to rehabilitate the *ejidos*, were important factors in bringing support to the Madero revolution of 1910. The desire of Indian villages for communal lands has been of great political significance ever since. Madero vaguely promised restitution of lands but nothing definite was done until Carranza issued his decree on January 6, 1915, at Vera Cruz, in which he annulled the decrees of the Diaz regime which he pronounced illegal, declared that Indian villages would be allowed to petition for the return of their lands, set up national and state agrarian commissions and devised a procedure for a large scale redistribution of land. This procedure has been modified by regulations issued in 1920, 1921 and 1922.

Figures were furnished to the Research Department of the Federal Council of Churches by the Official Mayor of the National Agrarian Commission in January, 1927, indicating the extent of the land distribution. According to these figures, up to October, 1926, there had been finally conveyed a total of 2,886,531 hectares (2.4 acres to a hectare) of land to the heads of 317,112 families forming 1,609 Indian villages. A considerable number of the provisional adjustments made by the state agrarian commissions had not yet been reviewed by the National Commission. In addition, it was stated that in October, 1926, provisional restorations had been made of 2,525,849 hectares of land to 193,104 heads of families in 1,055 villages.

Theoretically, payment is made to the former owners (individuals and corporations, many of whom are citizens of the United States or of other foreign states) in the form of 20 year bonds bearing 5 per cent interest with the principal payable 5 per cent annually. The price is that for which the land was assessed for purposes of taxation, plus 10 per cent. Practically, however, since nearly all of the American owners whose lands have been involved in this distribution have been unwilling to accept bonds, the indemnification has gone by default. The owners have preferred to present claims to the General Claims Commission, sitting in Washington, which was set up pursuant to the Convention entered into by the two governments in 1923.\*

The United States commissioners in 1923 contended that indemnification should be made in cash and not in bonds. It was agreed, however, by the American commissioners that payment in bonds should be accepted for lands up to 1,755 hectares but that this was not to be a precedent and that if Mexico could negotiate a foreign loan she would use the proceeds for cash payments to those whose lands were being given to the Indians. This loan has not been negotiated.

Prior to the controversy over the petroleum laws, which has recently overshadowed everything else, the land distribution program was the occasion for considerable dissatisfaction on the part of foreign investors and for controversy between the governments of Mexico and the

United States. Complaints made against the government of Mexico are as follows: that compensation offered (the assessed valuation plus 10 per cent) is too low; that there has been undue delay in administration; that in some instances Indian villages have illegally taken possession of lands and that nothing has been done by government officials to give redress to the owners of the lands; that many estates have been divided under state laws, without compensation; that valid concessions have been annulled; that for many years interest has not been paid on state bonds; that bonds are unacceptable for payment because they would depreciate in value and because a new revolution might make them worthless.

From observations made in connection with the present study, it appears that there is substantial ground for some of these complaints. Evidence of similar import comes from many sources. It should also be stated, perhaps, that there are instances of Indian villages which are much dissatisfied with the restitution made, because of the bickerings of local politicians.

However, the land distribution and the creation of small-holdings are declared by the Mexican government to be an economic and political necessity. What is desired is the establishment of a class of small farmers. The principle is not peculiar to Mexico. In other parts of the world, *e.g.*, the Balkans and Ireland, tremendous land distributions have been made by forcing the cutting up of large estates in the interest of the general welfare and the stability of the state. In general, compensation is, at least theoretically, provided for in such undertakings.

## XI. THE ALIEN LAND LAW OF 1926

The alien land law, enacted January 21, 1926, effective January 1, 1927, first restates the provision of the Constitution that "no alien shall acquire direct ownership in lands and waters in a strip of one hundred kilometers along frontiers and of fifty on coasts nor be a shareholder in Mexican companies which may acquire such ownership in the same strip."

Alien members of Mexican companies holding land or conducting mining or petroleum enterprises must agree to consider themselves as Mexican citizens regarding their property rights and undertake not to invoke the protection of their governments in regard to such property. The penalty for failure to observe this requirement is the forfeiture of all the rights in question. Mexican companies are not allowed to acquire property for agricultural purposes when through such acquisition there would remain in the hands of aliens 50 per cent or more of the total interests of the company. Foreigners, however, "who may represent since prior to the going into effect of this law fifty per cent or more of the total interest of any kind of companies owning rural property for agricultural purposes shall retain it until their death in the case of physical persons, or for ten years in the case of moral persons (corporations)."

Other rights which are the object of the law, aside from those above referred to, acquired legally by aliens prior to the going into effect of the law shall be conserved by their present owners until their death.

Provision is made for aliens who may acquire rights by inheritance "the acquisition of which might be prohibited to aliens by the law," and for aliens who have a "pre-

\* It is positively stated on behalf of American interests that no bonds have been issued for the purpose here indicated. Mexican authorities contend the contrary. The question, however, is of little significance because of the unwillingness of owners to accept bonds.



existing right acquired in good faith"; but permits granted to such persons are granted on condition that the rights in question be transferred "to a person with capacity under the law" within a period of five years counting from the death of the author of the inheritance, where the right is inherited, or from the date of adjudication of the right, where it is acquired by the individual himself.

To secure the rights here prescribed the aliens concerned were to register their claims by January 21, 1927. Special provisions are made regarding aliens admitted as colonists.

Regulations for the administration of this law were issued on March 29, 1926. In spite of the rather sharp limitations contained in the law, Article 18 of the regulations repeats the assurance that "none of the provisions of this law or of these regulations will have retroactive effect to the prejudice of anyone."

## XII. THE PETROLEUM QUESTION

In order to make clear the significance of the new oil law the history of legislation and policy with reference to subsoil wealth must be referred to. One of the chief elements in the controversy turns on the interpretation of these laws. While the questions here at issue have long been the subject of controversy among legal authorities, certain generalizations seem warranted.

In the first place, it is admitted that between 1783 and 1884, there was no formal legislation regarding the status of mines in Mexico. The ordinances of 1783, issued by royal decree to govern mining in New Spain, placed all subsoil minerals including expressly the "juices of the earth," within the royal patrimony, which, when Mexico attained independence in 1821, passed over to the state. The ordinances, like their Spanish prototypes, were chiefly concerned with metals; coal was of little commercial significance, and petroleum was apparently unknown when the mining ordinances were formulated.

So long as coal and petroleum were not of great commercial value, the ordinances of 1783 were not definitely challenged. But in 1882, the Mexican Supreme Court rendered a decision permitting persons other than surface owners to "denounce" (lay claim to) coal lying under privately owned lands. This decision, however, was short lived, since a constitutional amendment was regularly adopted in 1883 empowering the federal government to enact mining laws, with the evident purpose of overcoming the effect of the decision. This was during the presidency of Gonzales, who was under the influence of Porfirio Diaz. Pursuant to this amendment a new law was promulgated in 1884, which was reaffirmed and supplemented by the laws of 1892 and 1909. The effect of these laws has already been explained.

It should be noted that ownership of mines is, in derivation, separate from ownership of the surface. The latter is acquired under and governed by the laws of the states. Coal and petroleum are subject not to state but to national law, so that the owner of the surface did not acquire his right to coal or oil as real estate under a state law, but as a mineral under national law. Mexico is a federal republic, like the United States, with corresponding distinctions in legislative function. The oil companies rest their claims upon the national mining laws.

The Mexican government justifies the nationalization of petroleum on the ground that the Diaz regime under

which exploitation of Mexico's subsoil was so extensively developed was a distinct departure from the principle of subsoil ownership obtaining under Spanish law. This question has perhaps little more than historical importance, but so much has been made of it that the following facts are set down as bearing upon the merits of the contention that the nationalization policy is in line with all legal precedents prior to 1884.

The principle embodied in the civil law, prior to specific legislation on the subject, was, in the words of an eminent commentator, that "all veins and mineral deposits of gold or silver ore, or of precious stones, belonged, if in public ground, to the sovereign, and were part of his patrimony; but if on private property, they belonged to the owner of the land, subject to the condition, that if worked by the owner, he was bound to render a tenth part of the produce to the prince, as a right attaching to his crown; and that, if worked by any other person, by consent of the owner, the former was liable to the payment of two-tenths, one to the prince and one to the owner of the property." Subsequently, the same authority records, "it became an established custom in most kingdoms, and was declared by the particular laws and statutes of each, that all veins of the precious metals, and the produce of such veins, should vest in the crown, and be held to be part of the patrimony of the king or sovereign prince. That this is the case with respect to the empire of Germany, the Electorates, France, Portugal, Aragon and Catalonia, appears from the laws of each of those countries, and from the authority of various authors."

Early Spanish legislation on the subject vested the property of mines in the king. A decree issued in 1387 recognized a certain measure of proprietorship in mines on the part of the owner of the surface, *i.e.*, to the extent that the owners of the surface might prevent others from exploring their lands for mines. A decree issued in 1559, specifically reincorporating in the royal patrimony mines of "gold, silver, quicksilver and other metals" which were not being operated, recognized that the early laws had not been strictly observed and offered compensation to the persons holding the properties being reclaimed by the crown.

In 1584, new mining ordinances were issued which furnished the basic mining legislation in Spain for two hundred years. They contain the following passage: "And in order to benefit and favor our subjects, and natives, and all other persons whatsoever, even though foreigners to these our kingdoms, who may work or discover any mines of silver, already discovered or to be discovered, we will and command, that they shall have them and that they shall be their property, in possession and ownership [*propiedad*], and that they may do with them as with anything their own, observing, as well in regard to what they have to pay by way of duty to us, as in all else, what is prescribed and ordered in this edict. . . ."

This liberal grant has the greater importance because subsequently these ordinances were made generally applicable to New Spain. Controversy arose there as to whether or not the grant above quoted effectually removed the mines from the royal patrimony, and the doubt concerning it was not resolved until the mining ordinances of the Indies expressly vested all subsoil properties in the crown.

Even this grant of 1584 did not confuse ownership of



the mines with ownership of the surface. In 1789, however, a decree was issued which declared:

"Stone-coal, not being a metal or a semi-metal, or any of the things included in the laws and ordinances which declare mines the property [*proprias*] of the royal patrimony, shall be free for working, and for trade by sea and land, throughout the whole kingdom, and no impediment shall be placed in the way of its exportation by sea, for trade in foreign countries.

"Such mines should belong to the proprietors of the lands in which they are, by the word *proprietor* the direct owner being understood, and not the lessee . . . but if the proprietor, the mine being once discovered, shall refuse to make use of his ownership, in any of the aforesaid modes, in order to have it effectively worked, my council . . . shall have power to grant the right to work it, to the discoverer, he giving to the proprietor the fifth part of its produce."

This decree was modified in some measure but was in effect confirmed by supplementary decrees issued in 1790, 1792, and 1793. Clearly, what was conferred upon the land owner was not absolute ownership of the mines, but it is equally clear that a policy was temporarily adopted at this time by which a sharp distinction was made between coal and metals. This policy, however, was later abandoned by Spain and the laws of 1828, 1849, and 1868 place coal in the same category as the metals.

All of which is important only as background of the present controversy. It does not alter the fact that the Mexican Constitution of 1917 restores all subsoil minerals to the status they occupied prior to 1884 and that the precedent for such action is deeply embedded in Spanish law. On the other hand it shows that this theory was developed with reference to *metals*, before bituminous products became important; that the new policy adopted in 1884 was the only policy the nation had ever had with reference to coal and petroleum from the time when they acquired commercial importance in Mexico until the new Constitution was adopted in 1917; and that for the laws of 1884, 1892 and 1909 certain early Spanish legislation furnished what might be called a near precedent. It can hardly be said that bituminous substances have the same status in Spanish legal tradition as metalliferous minerals.

### XIII. THE PETROLEUM LAW OF 1925

The petroleum law enacted in December, 1925, effective January 1, 1927, contained among other provisions the following:

(1) Ownership of petroleum and all hydro-carbons is vested in the nation and is inalienable. Works of development can be carried out only under concessions granted by the government under specific laws.

(2) The petroleum industry is a "public utility" and takes precedence of use of the surface.

(3) A "concession" for (new) exploitation is limited to 30 years.

(4) All concessionnaires shall pay indemnities to the government; in case the concessionnaire is not the owner of the surface, he shall pay 5 per cent of the gross production to such owner.\*

\* It is worth noting that this 5 per cent, when paid to foreign oil companies as owners of land upon which they are prohibited by the Constitution and by the petroleum law from securing concessions, while not the full equivalent of a royalty, constitutes an offset to the denial to them of petroleum rights.

(5) Concessions will be granted, free of cost, to individual surface owners who began development before May 1, 1917, and also to surface owners or their successors who made "contracts" for the express purpose of exploiting petroleum before that date. Foreign corporations, however, as the Constitution requires, are excluded from the privilege of securing concessions. Also, the positive acts of initial exploitation listed as acceptable are less inclusive than the list agreed to in 1923.

(6) All such surface owners and all who are developing oil resources under concessions granted by the executive of the nation under previous laws shall apply for concessions by December 31, 1926. Failure to apply for such concessions will be regarded as renunciation of all claims and rights.

(7) "Confirmation of these rights" shall be for 50 years, dating from the time exploitation began, or in the case of a contract, from the date when it was signed. The regulations issued pursuant to the law state that the period may be "extended as ordered by the federal law," but this is contrary to the terms of the law itself.

### XIV. LEGALITY OF TITLES

Much is said concerning the illegality of titles to land and oil properties held or claimed by foreigners in Mexico. It is safe to say that in a country where land was held by families and communities, where revolutions have been frequent, where corruption in government has been a major national problem, and where the courts have too generally been subservient to the executive power, many titles are less than flawless, some, perhaps thoroughly bad. It is no part of the purpose of this report to discuss the validity of titles for the reason that if every title in question were unexceptionable, that fact would not affect the essential elements of this controversy.

Moreover, there is no sufficient ground for assuming that insecurity of titles is an important factor in the attitude of the oil companies who represent the major interests in the controversy. The reason for this statement will appear in the following section.

### XV. THE ACCORD REACHED IN 1924

In the fall of 1924 a committee representing the American oil interests had held extended conferences in Mexico City with representatives of the Mexican government with a view to arriving at a *modus vivendi* with reference to the development of the American oil properties in Mexico and encouragement by the government of the oil industry. At the end of the conferences, on October 14, 1924, a memorandum was agreed to by the oil companies' representatives and by the representatives of the Mexican government who were designated by President Obregon. It was later approved by President Calles. The memorandum provided that any owner or lessee of surface property under which petroleum is to be explored or exploited should file with the Department of Industry, Commerce and Labor an application with certified copies of his titles. If these documents should be found to be in conformity with the law the department would order publication of the application in order that within a period of 90 days any person who considered he had a better



right might file adverse claims. If no adverse claim should be put forward the "faculty" of exploring and exploiting subsoil of the lands in question would be bestowed upon the claimant upon condition of establishing regular works and conforming to the laws and police regulations. Provision was outlined for conciliating or arbitrating conflicting claims through the Department of Industry, Commerce and Labor, and ultimately, if necessary, taking the matter to the courts.

It will be observed that this memorandum represented an effort to arrive at a *modus vivendi* without compromising either the Mexican government with respect to the Constitution of 1917, or the American State Department with respect to the rights of American investors in Mexico.

It was also agreed that the federal government should study the legal means by which the oil industry could be assured that it would not be prejudiced by reasons of expropriation over those portions of the surface necessary to its operations. It was further agreed that the federal executive would endeavor "by the legal means at his disposition to bring about that the organic law of Article 27 of the Constitution in the portion relating to oil exploration shall sanction the situation of fact created as a consequence of the foregoing provisions."

When the petroleum law of 1925 was being drafted, the committee which had represented the oil interests wrote to President Calles and called his attention to what the committee considered a serious departure from the understanding which had been reached a year previously. On October 29, 1925, President Calles replied stating that the executive power under his charge had endeavored to adjust its action to the terms of the memorandum agreed upon "without departing in the least from their principal features." He added, however, that "only the legislative body is empowered to make laws in the country and consequently the executive can make known his opinion, if that is asked, but respecting always the legislative independence in order that it may duly fulfill the high mission that it has entrusted to it."

## XVI. OFFICIAL CORRESPONDENCE ON NEW LAWS

When the preliminary drafts of the petroleum and land laws described above were reported to the Department of State in the fall of 1925, the Department at once took the position that they did not embody the assurances which our government believed had been given by the Mexican commissioners in 1923. A fresh exchange of notes, nine in all, took place between November, 1925, and March, 1926, and a second group of four notes between July 31 and November 17, 1926.

It will suffice to summarize this second series of four notes, which were released on November 24, 1926. They are phrased in the highly technical terms of law and diplomacy and are not easy reading for a layman. Here we seek to give merely the briefest and simplest possible non-technical summary of the principal points raised and the positions taken.

Secretary Kellogg presents first of all four fundamental principles on which he understands the two governments are agreed. They read as follows:

"First. Lawfully vested rights of property of every description are to be respected and preserved in con-

formity with the recognized principles of international law and of equity.

"Second. The general understanding reached by the commissioners of the two countries in 1923, and approved by both governments at the time of resumption of diplomatic relations between them stands unmodified and its binding force is recognized.

"Third. The principle of international law that it is both the right and duty of a government to protect its citizens against any invasion of their rights of person or property by a foreign government, and that this right may not be contracted away by the individual, is conceded.

"Fourth. The principle that vested rights may not be impaired by legislation retroactive in character or confiscatory in effect is not disputed."

Mr. Kellogg then states that "the differences between us arise wholly from the practical interpretation and specific application of these general conceptions to the existing situation." He contends that the Mexican attitude and intentions "are calculated to defeat the legitimate expectations" based on these principles.

Mr. Kellogg contends that the Mexican government is really proposing to convert unqualified ownership into use for a term of years, which is virtually confiscation. The Mexican doctrine of "positive acts" as required to change an "optional" into an "actual" right he rejects. He rejects also the principle enunciated in the Calvo clause, maintaining that the American government can never recognize the right of a national to renounce the protection of his government with respect to his rights. He also restates the American position that the understandings arrived at in 1923 preceding recognition constituted a binding agreement.

In his reply to this note and in subsequent communications Minister Saenz restated Mexican contentions which were already familiar, controverting the major positions set forth above. A tone of sharpness was given to the discussion by his resentment of diplomatic interference with reference to proposed Mexican legislation.

Mr. Saenz also recurs to the distinction between "actual" and "acquired" rights which has assumed much importance in the whole controversy. An illustration will make this position plain. If an American citizen acquired, prior to May 1, 1917, a fee title to property for the purpose of exploiting petroleum and if a positive act had been performed or a contract entered into for the exploitation of petroleum prior to that date, his right is recognized. However, this right extends only to the "confirmation" of a concession not to exceed 50 years in its total duration. If, moreover, the property had been acquired for purposes of domicile or other use not involving the exploitation of subsoil properties, or if acquired, though not in express terms, to provide a reserve supply of petroleum, the individual is not considered to have acquired any right whatever to such subsoil properties. Thus according to the Mexican position the nationalization of petroleum properties represents a pronounced change in national policy but the Mexican government does not admit that any real rights are impaired thereby.

The correspondence closes with the declaration on the part of the American State Department that this government "expects the government of Mexico . . . to respect in their entirety the acquired property rights



of American citizens, . . ." and an answering statement on the part of the Mexican government that it expects the United States to "indicate concrete cases" in which rights have actually been violated.

## XVII. THE ATTITUDE OF THE OIL COMPANIES

The question to what extent the oil companies have complied with the provisions of the oil law has been greatly confused by the fact that the mere listing of those companies who have applied for confirmatory concessions gives no idea of the extent of the oil operations involved and by the further fact that some companies applied for concessions and afterward asked the privilege of withdrawing their applications. Statistics believed to be reliable show that the companies that are at this time resisting the Mexican government's oil policy represent about 75 per cent of the oil production in Mexico, which in 1926 totaled 90,000,000 barrels. The principal British and Dutch companies are included in this number.

The protesting companies contend:

1. That applications for confirmatory concessions would mean definite and final acceptance on their part of the government's policy, which they consider confiscatory.
2. That the text of the Constitution and of the petroleum law makes it clear that no concession whatever may be given to a foreign corporation and that therefore the concessions which the Mexican government proposes to give, under the terms of the regulations of the Alien Land Law, to foreign corporations who register their holdings and file applications for concessions have no standing in law. The oil companies contend that what the government proposes is altogether extra-legal—an administrative device without warrant in either the land law or the petroleum law—and gives the foreigner no assurance of justice in the future.
3. That the fifty-year concession provided for in the law which would run, not from the present year, but from the time when the first positive act looking toward exploitation took place—in some instances many years ago—would in some cases be quite insufficient for the removal of the oil. (The government has, it appears, volunteered a thirty-year extension, but this, as already pointed out, runs counter to the limitation expressed in the law.)

## XVIII. DECISION REGARDING THE CALVO CLAUSE

The General Claims Commission on March 31, 1926, rendered a decision in the case of the North American Dredging Company of Texas which is of interest because of its statements bearing on the Calvo clause. The decision, however, has no force as a binding precedent and is not in full accord with the decisions of other international commissions which have considered the Calvo clause in the past. Furthermore, the present decision contains what appear to be inconsistent and even contradictory passages.

The Calvo principle came before the Commission by virtue of the fact that the contract in question, which was negotiated in 1912, long before the adoption of the new Constitution, included a clause precluding "the interven-

tion of foreign diplomatic agents . . . in any matter related to this contract." The Mexican government was a party to the contract. It is important to note that the decision contains the statement that whenever such a clause as the one in dispute "is so phrased as to seek to preclude a government from intervening, diplomatically or otherwise, to protect its citizens whose rights of any nature have been invaded by another government in violation of the rules and principles of international law, the Commission will have no hesitation in pronouncing the provision void."

It is not easy, however, to reconcile this statement with the actual decision of the case, which refused to hold "void" the Calvo clause just quoted despite its apparently sweeping phraseology. But the principle enunciated by the Commission, quoted above, is the generally accepted view in so far as the state itself is concerned. The theory underlying it is that a wrong done by a foreign government to the citizen of a sovereign state is an injury inflicted upon the state itself in the person of its citizen, and the injured government will not therefore relinquish its right to proceed on its own initiative, if it elects to do so, for the protection of its nationals, nor can it be deprived of that right by its citizen.

Obviously the relinquishment on the part of the citizen himself of the right to invoke the protection of his government is not of a piece with the curtailment of the right of that government to proceed on its own motion. It should be noted that the question of the effect of such a contract has both a private and an international aspect. On the private side, the citizen is merely making a contract; the other contracting party has a right to grant that contract on such terms as it sees fit. If the individual contractor violates his contract he may thereby give the other contracting party a right to rescind it. But the international aspect remains. If the individual contractor has violated his contract by an appeal to his government, that appeal was probably induced by some act of the contracting state which he considered wrongful under international law. If this is true, the individual contractor's government may claim damages for such wrongful act. The Mexican version of the Calvo clause in some cases explicitly declares that an appeal for diplomatic protection automatically cancels the contract. But this can not affect the right of the government to take action on its own account.

A somewhat similar question has arisen with reference to the protection of missionaries in foreign countries who have preferred to take full responsibility for the risks incurred in carrying on their missionary service, rather than to jeopardize the relations of their own government with the government under whose jurisdiction they reside. The government of the United States has taken the position that the right to protect its citizens is reserved by the government quite regardless of what their wish may be in the matter.

While it has no direct bearing upon the merits of this controversy the following passage from the decision above referred to illustrates so well the need felt by a weak government to protect itself from excessive diplomatic interference on the part of a stronger government as to warrant quoting it here. The Commission said: "If it were necessary to demonstrate how legitimate are the fears of certain nations with respect to abuses of the right of pro-



tection and how seriously the sovereignty of those nations within their own boundaries would be impaired if some extreme conceptions of this right were recognized and enforced, the present case would furnish an illuminating example. The claimant, after having solemnly promised in writing that it would not ignore the local laws, remedies, and authorities, behaved from the very beginning as if article 18 of its contract had no existence in fact. It used the article to procure the contract, but this was the extent of its use. . . . It has gone so far as to declare itself freed from its contract obligations by its *ipse dixit* instead of having resorted to the local tribunals to construe its contract and its rights thereunder. And it has gone so far as to declare that it was not bound by article 7 of the contract and to forcibly remove a dredge to which, under that article, the government of Mexico considered itself entitled as security for the proper fulfillment of its contract with claimant. While its behavior during the spring and summer of 1914, the latter part of the Huerta administration, may be in part explained by the unhappy conditions of friction then existing between the two countries in connection with the military occupation of Vera Cruz by the United States, this explanation cannot be extended from the year 1917 to the date of the filing of its claim before this Commission, during all of which time it has ignored the open doors of Mexican tribunals. The record before this Commission strongly suggests that the claimant used article 18 to procure the contract with no intention of ever observing its provisions."

Obviously such conduct as is here described would be not only a breach of the contract entered into by the company, but a sharp departure from the established procedure under international law. This procedure requires that the plaintiff shall exhaust the legal resources of the government against which his complaint is lodged before making any appeal to his own government for diplomatic protection. An exception to this rule would arise when the denial of justice is considered to be so patent as to warrant diplomatic action without waiting for the results of judicial processes.

In the case before the Claims Commission the United States relied on article V of the Claims Convention, by which Mexico and the United States agreed to waive the usual requirement of exhaustion of local remedies. The Commission avoided this point by the interpretation which it gave to the treaty.

#### XIX. INTERNATIONAL LAW AND THE QUESTION OF ARBITRATION

The question at issue in the oil dispute is one of property rights. The government of the United States claims that under the Constitution of 1917 and the law of 1925 property rights are being taken from the oil companies without compensation—that Article 27 of the Constitution, and the law of 1925 are confiscatory. This point involves rights under Mexican law and under international law. Since the property is in Mexico, the final arbiter, within that nation, must be the Mexican court applying Mexican law just as in the United States property rights must finally be fixed by the American court applying American law. The oil companies secured, as already related, from the Supreme Court of Mexico decisions which established their rights under the laws of 1884, 1892, and 1909, in all cases where positive acts had been performed prior to

May 1, 1917, and determined that Article 27 of the Constitution did not take away from them any such right acquired prior to the time when the Constitution went into effect. Decisions have also been obtained from the lower Mexican courts, some favorable and some adverse to the oil companies' claims with respect to their rights under the law of 1925, and appeals are now in the Mexican Supreme Court.

The oil companies believe that the law of 1925 is confiscatory, no matter what may be the decision of the Mexican Supreme Court. They, therefore, believe that the American government should persist in its protest against the application of the law. But international law is the same for all nations, and if a Mexican law may be treated as invalid under a rule of international law and inapplicable to American-owned property, an act of Congress or of a state legislature may also be called into question if a foreign government believes it to be contrary to a precept of international law. Such an instance has recently arisen. The State Department had before it a protest by the Italian government against the strict application of the Eighteenth Amendment and the Volstead Act as interpreted by the Supreme Court of the United States to Italian ships in American coastal waters. The State Department said:

"The Royal Italian Embassy will understand that the United States government cannot well discuss the legality, in an international sense, of the operation of an Act of Congress the scope of which, within the territorial limits of the United States, has been authoritatively determined by the Supreme Court of the United States. While, therefore, the Department of State is not indisposed to give consideration in a friendly spirit to views such as those expressed in the memorandum of the Royal Italian Embassy with respect to the operation of the Act upon vessels of foreign governments, the Department could not accept any suggestion questioning the competency of the Congress to enact such legislation.

"As the question is one of the exercise of legislative discretion, it is assumed that the operation of the National Prohibition Act will receive the attention of the Congress when it next convenes, and that all pertinent matters will have the most careful consideration."

There remains the recourse to arbitration under international law. When the discussion became highly acute in January, 1927, the question was asked of President Calles by an American group then in Mexico if he would be willing to have the oil dispute settled by arbitration. He answered as follows:

"If necessary, Mexico would follow such a course. However, from the point of view of the sovereignty of nations this would include a peril, in the precedent that would be established. If a country exercising its sovereignty passes laws, laws which the nation believes are necessary for the well-being of the people, it is very dangerous for it to submit these laws to the wishes of other people. And it is also very dangerous for it to submit these questions to tribunals of arbitration because, from very painful experience, we know—and history shows it in all clarity—that in all these international courts it is always the point of view of the strong that dominates. But if it is necessary to make a sacrifice to prevent much more serious difficulties for the country, we would be willing to do this, taking our chances with the danger. Of two evils, it is always better to choose the less."



Within a short time Washington was flooded with letters demanding arbitration. Secretary Kellogg himself publicly declared that he had been considering its practicability and thought it essentially desirable. It was later stated on behalf of President Calles that Mexico could not suffer her right to supremacy in her internal affairs to be questioned. On January 25, 1927, the Robinson Resolution favoring the settlement of the dispute by arbitration passed the Senate unanimously (79 to 0). That resolution read as follows:

"Resolved, That while by virtue of sovereignty the duty devolves upon this government to protect the lives and property of its nationals in foreign countries, which duty is not to be neglected or disregarded, it is nevertheless sound policy, consistent with the honor and best interest of the United States and promotive of international peace and goodwill, to submit to an arbitral tribunal, which shall apply the principles of international law, the controversies with Mexico relating to the alleged confiscation or impairment of the property of American citizens and corporations in Mexico; the arbitration agreement to provide for protection of all American property rights pending the final outcome of the arbitration.

"That in goodwill and friendliness efforts should be made and persisted in to effect arrangements which will commit the two governments to the policy of abiding by and executing awards that may be made in consequence of such arrangements to arbitrate."

In his address in New York on April 25 of this year President Coolidge referred to this resolution and made the following comment upon it:

"We have at present two commissions of arbitration with Mexico, and the principle of arbitration has always been strongly advocated by our government. Everybody favors arbitration when the question at issue is arbitrable. Under the present circumstances I can see grave difficulties in formulating a question which the two governments would agree to submit to such a tribunal. The principle that property is not to be confiscated and the duty of our government to protect it are so well established that it is doubtful if they should be permitted to be questioned. Very likely Mexico would feel that the right to make a Constitution and pass laws is a privilege of her sovereignty which she could not permit to be brought into question. It has therefore seemed that we are more likely to secure an adjustment through negotiation."

The press a day or two later reported that President Calles had expressed approval of this statement by President Coolidge.

Under international law an individual cannot bring action against a government which he thinks has wronged him. Such action can only be brought by his own government, which must be convinced that the wrong is of a nature which, under international law, it may consider a wrong done to itself through its citizen. The wrong must be clear and of a very serious nature. The right of the government which feels itself so injured is to ask for indemnification for the injury. There is no procedure in international law by which the national law itself may be declared void and its application to the property of a foreigner be refused, or by which the judgment of the national Supreme Court may be reversed. It is the damage done by the application of the law or of the judgment for which redress may be asked.

While there is no organ of international law which can control the legislature, executive and judiciary of an independent state and declare their acts invalid, the operation of such acts may give rise to a claim for damages. The oil companies contend that in their case damages will not constitute adequate redress. They maintain that they want the property, not an award of damages which an international arbitration tribunal may grant but actual payment of which would be problematic. They say that if the question were one between two private corporations they would not seek damages for the taking of the property, but an injunction to prevent its taking so that an injury would not be done. As yet, international law provides no such instrument of protection. If the international society were organized as a nation is organized, the solution would be found in bringing an action in a court of equity to prevent the taking of the property. It is contended on behalf of the oil companies and the expropriated land owners that the very fact that international law furnishes no precedent for dealing with this unusual situation justifies all the more energetic action by diplomatic means. In this connection Article 17 of the Treaty of Conciliation and Judicial Settlement between Italy and Switzerland of September 20, 1924, is significant.

The clause occurs in similar treaties, and seems to point toward a solution of the problem here under consideration. The Article declares that:

"Should the Permanent Court of International Justice find a decision of a court of law or other authority of one of the contracting states is wholly or partly at variance with international law, and should the constitutional law of that state not allow, or only inadequately allow, the cancellation of this decision by administrative procedure, the party prejudiced shall be granted equitable satisfaction in some other form."

Such is the impasse in the relations of the two governments. The oil companies are emphatic in declaring that they do not want war. War would involve grave hazard to their properties. They hope that once more the Mexican Supreme Court will give them protection against the executive. Failing that, they rest their case entirely upon diplomatic action. This might at any moment mean suspension of diplomatic relations, a lifting of the arms embargo, or even more serious consequences. The most probable result of such action would be, of course, revolution, which, if successful, it is freely predicted, would result in a complete reversal of Mexican policy.

The most serious intimations of forcible intervention that have thus far been given were contained in the protest of Secretary of State Lansing against the Carranza decree of February, 1918, in which it was stated that "it becomes the function of the government of the United States most earnestly and respectfully to call the attention of the Mexican government to the necessity which may arise to impel it to protect the property of its citizens in Mexico divested or injuriously affected by the decree above cited."

## XX. SOME PSYCHOLOGICAL FACTORS

Before setting down general conclusions of this report it seems proper to take note of certain factors which, while not directly bearing upon the controversy, inevitably affect the attitude of Mexico and of the Mexican people toward the United States. There is a century of history which



furnishes the psychological background of Mexico's attitude and policy toward this country.

Among the events making up this record may be enumerated the revolt of Texas, its recognition by Congress as an independent state and its annexation in 1845 to the United States; the Mexican War (1846-1848), during which the capital of Mexico was captured and at the end of which, by the terms of a dictated peace, a large area including California was ceded to the United States; occupation of Vera Cruz by American marines in 1914; mobilization in 1916 of 104,000 American troops on the Mexican frontier; the punitive expedition under General Pershing against Villa.

#### GENERAL CONCLUSIONS

Referring to the four principal items in the controversy, we may set down the following conclusions:

(1) The question of retroactivity and confiscation.

It is admitted by the Mexican government that the way in which the provisions of the new Constitution for the rehabilitation of the communal lands have been applied has given rise to claims on the part of American owners for damages or restitution. The contention of the Mexican government in this connection is that the net result of the land policy has been greatly beneficial from a social point of view and that the evils incident to its adoption are being mitigated and remedied as rapidly as possible.

As to the question whether the new petroleum law is retroactive and confiscatory, it must be said that rights which the Mexican Supreme Court upheld in former decisions which the Mexican government in 1923 agreed to observe in future, have been definitely impaired in the new petroleum law, if the Mexican Supreme Court should sustain the law as it stands. Further, if the mining laws under which most of the rights in question were secured meant what they were generally understood to mean and what they were interpreted by the oil companies, by the United States government, and by the governments of Great Britain and France to mean, other property rights have been, by the terms of the law and of the Constitution as well, destroyed altogether.

However, final judgment on this point must be suspended until the *amparo* cases now before the Mexican Supreme Court are decided. The precedent set by earlier decisions would indicate that the Court is likely once more to uphold the rights of the oil companies as against the government.

There would still remain, of course, serious grievances on the part of landholders, many of them people of moderate means who have suffered under the operation of the new land system. These grievances the Mexican government has officially recognized and promised to remove.

(2) The question of renunciation of the right to diplomatic protection.

Although the Calvo principle has been resorted to through many decades by Latin-American nations for the purpose of protecting the nations against excessive diplomatic pressure in the interest of the nationals of powerful governments, its general application, with the forfeiture clause contained in the Mexican Constitution, is novel. The Calvo doctrine marks an area of conflict in the field

This series of events created a background against which Mexicans view what they regard as an aggressive policy on the part of the United States government. In particular, they fear increasing economic penetration of Mexico by American interests. These considerations make the present situation vastly more difficult. There is a widespread feeling in this country as well as abroad that for permanent peace and harmony between the two nations the United States must be prepared to convince Mexico that her northern neighbor has no unfriendly designs upon her and that the policy of the United States is dictated by considerations of justice without any ulterior purpose.

of international law which will doubtless be a battleground for a long time to come. For the present, at least, it may be said that, however the principle may be stated, it will not be interpreted as depriving a government of the right to interpose diplomatic influence in cases where it believes that its citizens have suffered a denial of justice at the hands of a foreign government.

(3) The question of conditional or unconditional recognition.

This element in the controversy seems to be largely of psychological significance. From a practical point of view it is clear that recognition of the Obregon government was given by the American government only after the commissioners of the two governments in 1923 had developed assurances which the State Department regarded as necessary. Had not the State Department believed that the rights of American citizens would be safeguarded to the extent of the undertakings given by the Mexican government in 1923, recognition would presumably not have followed.

But one cannot read the correspondence without being impressed by the great importance from the Mexican point of view of maintaining the principle of national sovereignty and the dignity of the Mexican government. It is therefore in point to note that recognition in the diplomatic sense is regarded as an absolute proceeding. Relations between two countries may be broken off but the granting of recognition is not understood to be conditional.

Yet this is only a partial statement of the case. It is to be remembered also that the American government tried for a long time through a laborious correspondence to secure a treaty of amity and commerce with Mexico looking toward the resumption of full diplomatic relations, and failing in that purpose substituted the method of informal conference for what it regarded as the more satisfactory method of a permanent treaty. While the Mexican contention is technically correct, only an excessively legalistic interpretation of the memorandum adopted by the commissioners of the two governments in 1923 and approved by President Coolidge and President Obregon could gloss over the fact that the petroleum law of 1925 departs definitely from the principles laid down in that memorandum (1) in requiring concessions for the exercise of rights admittedly acquired prior to May 1, 1917, while at the same time American corporations are barred from securing concessions; (2) in making no provision for "preferential" rights to the owners of land where, according to the Supreme Court's interpretation, no technical right to the



subsoil had been acquired. Admittedly, the Mexican policy with respect to the matter in controversy has been continuous from Carranza to Calles. With due regard to the fact that the agreement reached by the commissioners in 1923 was not a formal treaty, that agreement had an obvious moral quality. That it could not legally bind the Mexican Congress or the Mexican courts should go without saying but it is difficult to see how, in the light of it, the executive could escape responsibility for exercising the full strength of his influence to shape legislation in a manner that would conserve agreements previously entered into. We are driven to the conclusion that the Mexican government has given itself extraordinarily wide latitude with reference to the principles and precedents which it engaged to follow.

(4) The question of remedies under international law.

The practical question, however, is not as to the merits of the policy of the Mexican government, but as to the alternatives open to the American government and to American interests involved. In the absence of any adequate machinery of international society to guarantee equity as between national governments, each nation claims a sovereign right to legislate as it will with reference to its domestic affairs. There is no agreement in America as to whether some of the legislative acts of our own states are confiscatory or a legitimate exercise of police power. Nor is there any agreement as to how far radical legislative measures may be justified when undertaken in response to urgent national need.

Each nation, the United States included, demands the right to be the judge of its own domestic laws, always subject to the limitation that if the operation of these laws results in violation of rights under international law the victim of any resulting injustice may demand, through his government, redress in forms prescribed by international law. There is, however, no international power to invalidate the domestic legislation in question. The government of the United States may, by diplomatic means, endeavor to persuade the Mexican government to change its legisla-

tion to meet the American view as to what rights its nationals should possess, but such a course of action would be based on considerations of policy, not of law.

The right of a government to use the processes of diplomacy in protecting the property of its nationals from unwarranted injury is generally recognized. As to the method by which that right should be exercised, a serious question confronts the American people. Even granting that the proposal to arbitrate the dispute *as an alternative to hostilities* ought ultimately to be accepted—and it has been assumed in this report that the moral obligation to find an alternative to hostilities is not open to question—the fact remains that the policy of the Mexican government has inevitably become the subject of representations on the part of the State Department. The immediate question before the American government is how far such diplomatic measures may properly go. This problem must be studied not only in the light of American interests but also against the background of the humanitarian aims of the Mexican revolution and the struggle of the Mexican people to realize them.

In its sovereign capacity the United States might suspend diplomatic relations, might lift the arms embargo declared by President Coolidge on January 7, 1924, or might actually declare war. There is no international power to restrain her. But any action amounting to forcible intervention in the internal affairs of another nation, in such a case as the present, whether it involves military measures or other means of coercion, cannot derive its sanction from international law. Such action must rest entirely upon considerations of policy and the power of the nation to enforce its demands. When diplomatic pressure reaches the point where it amounts to intervention in the internal affairs of another nation the issue becomes moral rather than legal.

In the issue thus presented to the American people the churches of America have a vital stake, not simply because of their missionary interests, but because of their concern for international justice, cooperation and goodwill.







C. A. Cooper Com. Report 1927

Several of the denominations have already acted in appointing representatives on these two commissions. Unfortunately, some of the denominational missionaries years ago taught their denominational tenets so thoroughly that at present these teachings still create difficulty in the way of unity among the Mexican Protestants.

It is particularly unfortunate that denominationalism should have flared up in this year of crisis and made a strong attack on the Union Publishing House and Paper. If these enterprises are to grow, they need much more careful attention than they have been recently receiving from the Boards.

The National Sunday School Association of Mexico has asked the help of the Christian forces in the United States in securing a Sunday school secretary for the republic. They offer to raise one-fourth of the budget. So far, due to severe cuts in mission board receipts, this request has not been granted. It is earnestly hoped that a way may be found this coming year to thus assist the 750 Sunday schools in Mexico.

There should be provided the full support of Prof. Andres Osuna, as the Secretary of the Committee on Cooperation in Mexico, whose whole time practically is needed to represent the boards and churches in their relations to governmental and legal matters. A third cooperative worker is needed as manager of the Union Press, which has suffered greatly for the lack of time of an expert to give detailed attention to this important enterprise.

This is a most important time for the Kingdom of God in Mexico. The Evangelical Church never faced larger opportunities. Neither did it ever face more delicate questions. These are not only related to the Government, but particularly to its own inner life. In 1914, at a conference at Cincinnati, the American Mission Boards agreed upon a large cooperative program. From the standpoint of the Boards, this has been practically carried out. But some of the leaders in the denominational Mexican churches did not altogether accept that program. Now that the Mexican churches rightly have the leadership in their hands, both foreign and national elements must face new situations and work out an advance, not a retrogression, in cooperation and unity, along the new lines. The reorganization of the Committee on Cooperation in Mexico and the refacing of the whole cooperative program demands much study and prayer by all interested in using the present religious crisis in Mexico for a great advance in the Kingdom.

#### WONDERFUL OPEN DOORS IN MEXICO

The following from *Mexico*, the organ of the Methodist Episcopal Church of Mexico, illustrates the reports from many sources of the opportunities for the Christian message:

"To be living in Mexico City these days is like walking the streets of Caesarea in the time of Paul. Such is the hunger and thirst after

God that eight hundred Bibles were sold here in four days! We find Christ in the Mexican Senate. This following message concerning Jesus was recently delivered like a bolt out of the blue in the Chamber of Deputies by Congressman Díaz Soto y Gama, who said:

"I shall close my discourse and I wish to open it by honoring that holy Name which the Church has forgotten—namely, Jesus the Christ. (Applause.) And in naming His Name I am certain that I have the sympathy and hearty endorsement of each member of this august body. . . . The thinking men of this Assembly and the thinking men of Mexico believe in and love the Christ! . . . We know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the Gospel of Christ. . . . We who constitute the revolutionary party would rise above our past failures—for along with the great things we have done we have sinned—and there is but one Person who can save us, namely, Jesus our Lord! . . . Gentlemen, I do not agree with Mr. Treviño that the future of Mexico and the future of humanity depends upon the solution of the economic problem. The problem of Mexico, as of the world, is the problem of raising our moral standards. . . . Yet morality alone is not sufficient. Christ and only Christ is the solution to this problem! . . .

"Here then I take my stand as a sincere Christian. And if some shall say: 'My skeptic friend, why have you turned Christian so suddenly?' I can only answer—the sorrow and suffering of my people have brought me back to the feet of my Saviour!"

## WEST INDIES

### PORTO RICO

The Committee reports notable progress in Porto Rico along two lines. A two-story building for the publishing house and bookstore conducted by the Evangelical Union was completed and occupied during the year. This is advantageously located on the principal business street of Ponce. It is a self-supporting enterprise. Beginning from July 1st "Puerto Rico Evangelico," the paper representing seven denominations, has become a weekly and secured an editor for full-time service. At the request of the editorial committee the Baptist Mission released one of its pastors, who now becomes the representative of all the evangelicals, supported from a common fund.

The second cooperative enterprise that gives encouraging results is the Evangelical Seminary, supported by the same denominations. It offers its students a standard three-year course, leading to the degree of Bachelor of Theology, its credits being accepted at full value by the principal seminaries of the United States. Of the



More than 3,000,000 people will  
read this issue of our paper—  
thousands pass it on after  
reading it.

# OUR SUNDAY VISITOR

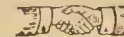
If you are receiving this paper  
regularly, it is being  
paid for by some-  
body.

A NATIONAL WEEKLY

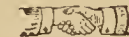
THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XIX



HUNTINGTON, INDIANA, MARCH 8, 1931



Number 48

# THE SOULS *in* PURGATORY

By  
Joseph Husslein, S.J.

## CONTENTS:

- I. A REASONABLE DOCTRINE
- II. THE PROOF FOR PURGATORY
- III. WHY AID THE POOR SOULS?
- IV. HOW BEST TO HELP THEM

*Fifth Printing*  
*Thirty-fifth Thousand*

PRICE 10 CENTS

THE AMERICA PRESS  
New York, N. Y.



## BOOKS

**RICHARD HENRY TIERNEY**—by *Francis X. Talbot, S.J.*, is the life story of the former Editor of *AMERICA*, whose influence was world-wide. Price, \$1.50.

**MARY'S ASSUMPTION**—by *Raphael V. O'Connell, S.J.*, is a devotional and scholarly book on the Catholic doctrine of Mary's bodily presence in Heaven. Price, \$1.50.

**ANIMA CHRISTI**—by *Francis P. LeBuffe, S.J.* With this booklet the author of "My Changeless Friend" begins a new series adapted to simple meditation. Price, 30 cents.

**THE POPE AND ITALY**—by *Wilfrid Parsons, S.J.*, is a timely book on the Roman settlement. Price: cloth, \$1.50; paper, 50c.

**FICTION BY ITS MAKERS**—A new book with an introduction by *Francis X. Talbot, S.J.*, containing articles by twenty-one well-known Catholic authors. Price, \$2.00.

**THE LIFE AND LETTERS OF WALTER DRUM, S.J.**—by *Joseph Gorayeb, S.J.* Price, \$3.00.

**THE AMERICA BOOK OF VERSE**—edited by *Francis X. Talbot, S.J.*, contains worth whole poems that appeared in *AMERICA*. Price, \$2.00.

**IN TOWNS AND LITTLE TOWNS**—by *Leonard Feeney, S.J.*, had a remarkable popular sale. Price, \$1.50.

**THE JESUITS IN MODERN TIMES**—by *J. LaFarge, S.J.*, contains a clear analysis of the principles of the Society of Jesus. Price, \$1.50.

**THE ETERNAL BABE**—edited by *Francis X. Talbot, S.J.*, a Christmas book containing verses on the Christ Child. Price, \$1.00.

**THE LIFE AND TIMES OF JOHN ENGLAND**—by *Rev. Peter Guilday*, is a story of the early times of the Church in this country. Two volumes. Price, per set, \$10.00.

**ARMCHAIR PHILOSOPHY**—by *Daniel A. Lord, S.J.* Price: cloth, \$1.00; paper, 25 cents.

**GOD INFINITE AND REASON**—by *William J. Brosnan, S.J.* A thorough treatment of present-day adversaries. Price, \$2.00.

*Imprimi Potest:*

LAURENCE J. KELLY, S.J.,  
*Provincial Maryland-New York.*

*Nihil Obstat:*

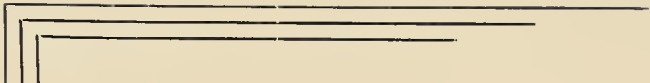
ARTHUR J. SCANLAN, S.T.D.,  
*Censor Librorum.*

*Imprimatur:*


✠PATRICK CARDINAL HAYES,  
*Archbishop of New York.*

New York, September 22, 1924.

Copyright, 1924.



# Papal Supremacy and Infallibility



By  
REV. SYDNEY F. SMITH, S.J.

New York  
THE PAULIST PRESS  
401 West 59th Street



**Nihil Obstat:**

ARTHUR J. SCANLAN, S.T.D.,  
*Censor Librorum.*

**Imprimatur:**

✠ PATRICK CARDINAL HAYES,  
*Archbishop, New York.*

*New York, August 8, 1928.*

---

*Reprinted by permission of The Catholic Truth Society,  
London, England.*

ST. PAUL'S CATHEDRAL  
PITTSBURGH, PA.

ELEVENTH SUNDAY AFTER PENTECOST  
AUGUST 24, 1930.

HIGH MASSES OF REQUIEM

H.M.R.	<del>Lawrence</del> Patrick Culp	Monday	6-30
H.M.R.	John M. and Charles Kane	"	7-00
H.M.R.	Mr. & Mrs. Denis Shanahan and Family	"	7-30
H.M.R.	Peter Murphy	"	8-00
A.H.M.R.	Mrs. Agnes A. Burns	"	8-30
H.M.R.	Mrs. Catherine Munhall McMullen	"	9-00
H.M.R.	Charles J. Niess	Tuesday	6-30
H.M.R.	James J. Flannery, Son and Daughters	"	7-00
A.H.M.R.	Mrs. Mary Collins Hasson	"	7-30
H.M.R.	John Lee	"	8-00
H.M.R.	Dr. Edward A. Weiss	"	8-30
H.M.R.	Mr. & Mrs. Michael J. Feeney	"	9-00
A.H.M.R.	Michael G. Condon	Wednesday	6-30
A.H.M.R.	Thomas and Joseph Feeney	"	7-00
A.H.M.R.	Clara McBride	"	7-30
A.H.M.R.	William Roger Dowling	"	8-00
A.H.M.R.	Thomas Mulvihill	"	8-30
H.M.R.	Henry Lennartz	"	9-00
H.M.R.	Mrs. Helene V. Hill and son, Walter	Thursday	6-30
H.M.R.	Dr. G. Conti	"	7-00
H.M.R.	Mrs. Mary Bryson O'Malley	"	7-30
H.M.R.	William, Mary and Daniel Flanigan	"	8-00
H.M.R.	John A. Beck	"	8-30
H.M.R.	Ann Sheran	"	9-00
H.M.	Mr. & Mrs. Nicholas Snyder, Son & Daughter	Friday	6-30
H.M.	Louise Doran and David Doran, Jr.	"	7-00
H.M.	Roman Felix Bialas	"	7-30
H.M.	Richard P. Weldon	"	8-00
H.M.	James K. Lanahan	"	8-30
H.M.R.	Charles J. Niess	Saturday	6-30
A.H.M.R.	Patrick Kenney	"	7-00
A.H.M.R.	Benjamin Schmidt	"	7-30
H.M.R.	Philip Brennan Reilly	"	8-00
H.M.R.	Deceased Members of Burns Family	"	8-30
H.M.R.	John Batty and deceased members of family	"	9-00

The parish schools will reopen on Tuesday, September 2nd.

Parents and guardians are reminded of their duty to send their children to Catholic Schools. Those who fail in this duty cannot receive the Sacraments.

Families that have rooms to rent to students will please give us today, their names, addresses and description of the rooms. Registration cards for this purpose may be obtained in the sacristy.

The Special Collection for the De Paul Institute, recommended by the Bishop, in his letter read last Sunday, will be taken up today. The cause is a very worthy one and will appeal to your generosity. Please use the special envelopes which you will find at the doors.



## THE LATIN VIEW

The other day a suggestion was made that the views of Latin-Americans be ascertained with regard to American efforts to gain good will among the Republics of the Latin blood. A recent speech of J. M. Bejarano, Secretary of the Mexican Chamber of Commerce in New York, is stated to be typical of the views held in these countries.

Mr. Bejarano said: "The Latin-American people fear that the United States has no other than business interest in the countries. Least danger to this expansion of American sales lies in the anxiety of the people to control power, and the disturbances which may arise there-from. These three factors should be weighed.

As to investment, the early investments of France and Great Britain resulted in personal ties, and the investors reaped profit in dividends cheerfully paid for service rendered. At a dozen Latin-American points the Englishman found a slum and left a city, and on plantations he made two blades of grass grow where one had grown before. The modern investments of the United States, backed by home government, are loans to governments, and their nature is such as not to bring the nations concerned an inch closer to the United States, in friendship and understanding.

That is why Calles invited to Mexico "capital with a conscience!" The people in the United States must heed the awakening of the consciousness of the man of the masses in Latin America. Mexico is taking a leading part in the ideas that represent this awakening. And let me suggest that, without detriment to the activities of the Pan American Union as a political liaison among Pan America and without detriment to the Pan American Commercial Congress as a business tie amongst our countries, we pay earnest attention to the unconceited, modest and more or less tentative activities of a group to which Dr. Samuel Guy Inman belongs and which represents the tendency to create and develop spiritual, intellectual and social intercourse between the peoples north and south of the Rio Grande, with the aim in view of making out of the men and women who populate the three Americas what a Mexican thinker has called the "Cosmic Race" of the future.

## RELIGION

### Church vs. State

THE TIES between religious and political parties that still linger in many sections of Latin America have manifested themselves recently in clerical and anti-clerical manifestations in Colombia, and in the barring of the Anglican bishop of Trinidad from Venezuela. In Colombia the fact that political activities center around two main parties, the Conservative and the Liberal, has made injection of religious feeling into political campaigns a simple matter, as the Conservatives are traditionally the Church party and the Liberals the anti-clerics (President Enrique Olaya Herrera is a Liberal whose early education was obtained in a Protestant school of Bogotá). In Venezuela the barring of the Anglican Bishop of Trinidad (Anglican churches in Venezuela form a part of his diocese) is the result of a general reluctance to admit foreign clergymen following the expulsion of Mgr. Montes de Oca in October, 1929. Since then the Venezuelan government has been firm in its stand that the Venezuelan Catholic Church be composed of dignitaries and officials of Venezuelan citizenship. This is what Mexico has also insisted on.

These and other incidents that undoubtedly are to come are the result of the inevitable readjustment that must be made in many parts of Latin America where the Church is still a lingering mediæval institution and its influence in politics over-predominant. Brazil has also seen religious strife due to the efforts of the Catholic Church to have its faith officially recognized in the new Brazilian constitution. Farther afield, Spain will be following the steps of her former colonies.

### Catholics vs. Protestants

THE religious question in Latin America, however, is not fought out in Latin America alone. Guns also boom in the United States as the result of United States missionary work. In New York (annual meeting of the Catholic Association for International Peace, April 7), the Rev. Edwin Ryan, S.T.D., of the Faculty of Letters of the Catholic University, Washington, D. C., launched another attack on Protestant missionary work in Latin America. "Preparing a generation of atheists," and "fostering an intense dislike" among Latin Americans for the United States are the results of the activities of Protestant missionaries, according to Father Ryan. "European Protestants," he declared, "have decided that South America is no longer a field for proselytizing, but Protestant missionaries from the United States aim not only to minister to people of their own religion but proselytize the Continent." Result of their labors: Only a small number of Latin Americans have been converted to Protestantism; chief effect is a weakening of their original

faith and the starting of individuals "on the road to infidelity."

Dr. Ryan, who has made several visits to Latin America, brought out in *The Missionary* (Washington, Nov., 1929) that the Edinburgh Congress took the position that South America was not a field for Protestant missionary endeavor since it is already a Christian land; that European Protestants have lived up to that agreement, and those residing in Latin America "mind their own business" and make no attempt to intrude upon the domain of Catholicism; that U. S. Protestants go there not to minister to their countrymen abroad but "to entice the native from the Catholic Church." The contrast is quite plainly perceived by everyone, according to Dr. Ryan. "It is the contrast between a gentleman and a nuisance."



CHIEF "nuisance" then, according to Father Ryan, would be Mr. Samuel Guy Inman, Secretary of the Committee on Cooperation in Latin America, missionary czar as Mr. Will Hays is movie czar. Early in March serious *El Mercurio* of Santiago, Chile, ran an editorial criticizing Mr. Inman for professing Pan Americanism while his magazine, *La Nueva Democracia* (New York), Spanish missionary organ, published aspersions on the government of Chile. Recalled, too, that Mr. Inman was the same gentleman that during the Santiago Pan-American conference raised a hallelujah because U. S. Ambassador Collier served liquors. *La Nueva Democracia* retaliates in its April issue by reprinting in large type brief, uncomplimentary statement from *Time* on "Dictator" Carlos Ibáñez of Chile. Beyond comprehension indeed is the attitude of a Protestant religious journal circulating in Latin America attacking Latin American executives.

Criticisms against Mr. Inman have also been raised for his traveling in Latin America as a member of the faculty of Columbia University (Mr. Inman has a

one-semester lecture course there) instead of frankly as a representative of the mission boards. "Suhterfuge" his enemies proclaim.

### The Forces and The Ammunition

PROTESTANTS in Latin America (including foreigners) are estimated at 1% of the Catholic population (Catholics, 90,000,000; Protestants, 900,000). But the *World Missionary Atlas* of 1925 gave native Protestant churches in South America a communicant membership of 122,266 with 2,006 clergy and other workers. Protestant communicants in all Latin America today are estimated at 215,000. Most militant and aggressive of the U. S. missionary groups are the Methodists. Antagonism against missionaries has also been aroused by the practice of the home organizations of securing aid for their work by painting Latin America in dire moral and social barbarism; by the practice of missionaries to write "home" moronic inanities. Example of language used: "What battalions of ignorance and superstition are entrenched in this vast territory [Latin America]. What spiritual slavery enthalls its masses, what spiritual famine starves its infidel intellectuals!" Examples of intemperate slogans used by missionary go-getters: "Chile: Where Protestantism and Temperance are Synonymous (sic)." (Title of bulletin of the Board of Foreign Missions of the Presbyterian Church, price 3 cents.) Evidence that ignorance, intemperance of language, and missionary work are often synonymous.

A writer to a New York newspaper defended missionary work as follows: "I believe we should spread the gospel. Spreading the gospel brought civilization to the Anglo-Saxons in Britain."

### Catholic vs. Catholics

ANOTHER ASPECT of the religious dispute is found in a series of articles in *America* (New York), a Catholic weekly, written by Wilfred Parsons, S.J., editor-in-chief visiting Mexico. Theme of series: "Anti-Catholic Mexico," criticism of Mexican official attitude toward Church. This series shows that the error of Catholics in U. S. is to fail to see clearly the problem of Church and State relations in Latin America and the needs of reforming the Church. The Catholic Church in many places of Latin America is pre-Council of Trent, wordily, very unlike the Church in U. S. An attitude such as Archbishop Curley's in 1927 during the Mexican crisis urging intervention in Mexico, and denunciations of "Red" Mexico spread by the Knights of Columbus, only foster enmity. Editor Parsons' is a saner, serener survey of present conditions, but the title indicates the bias. If, as the Catholics insist, Protestant missionary workers create atheists, so do efforts to thwart reform of the Catholic Church in Latin America, attempting to keep it mediæval in a modern, progressive, impulsive age.



some authorities hold the opinion that the law still contains points which will act as a drawback to extensive production and exportation. Among these points are the Government royalties of 11% to 2%, according to the distance of the wells from the port; the export tax, and the fact that the Government bears no part of the transportation costs.

The fact that new sources of crude oil supply are not needed at the present time makes it necessary for more attractive inducements constantly to be offered in order to further the exploitation of undeveloped fields. The Colombian Government has placed import taxes on equipment and subjects oil companies to an income tax, which its neighbor, Venezuela, does not do. This may lead to a more extensive development of the Venezuelan fields than those of Colombia.

The following is the revised official list of world crude oil production for January, 1931, from *World Petroleum*. Preliminary February figures show Venezuela in third place due to reductions in production, Russia occupying third place (Russia 11 million bbl., Venezuela 10 million):

#### JANUARY, 1931 (REVISED)

(Conversion Basis, 1 Ton = 7 bbl.)

Countries	Barrels
Total production	110,667,288
United States	65,991,000
All other countries	44,676,288
Venezuela (Estimate)	12,500,000
Russia and Sakhalin	12,072,900
Roumania	4,233,810
Dutch East Indies (Estimate)	3,226,854
Persia	3,201,156
Mexico	2,890,903
Colombia (Intl. Petroleum)	1,657,694
Peru	986,902
Trinidad	821,523
Argentina (Estimate)	780,000
India-British (Estimate)	583,333
Poland	390,600
*Sarawak	326,956
Japan and Taiwan (Estimate)	197,500
†Egypt	196,021
Canada	179,711
Ecuador	137,531
Germany	127,894
Iraq (Estimate)	100,000
Others (Estimate)	65,000

\*Sarawak; four weeks to Feb. 6.

†Egypt; five weeks to Feb. 6.

Where figures are not official, they are given as estimates.

#### Soviet Gas

RUSSIA crashed heavily against the hullwarks of British and United States trade supremacy in Latin America when several large shipments of Russian gasoline arrived in Santos (port of Sao Paulo) Brazil. This gasoline sells for 25 cents a gallon as opposed to the 32 cents for British and U. S. gas. Its arrival resulted in heavy price slashing that may lead to a price-war, as the market has already been reported to be poor for gasoline in Brazil. These shipments were ordered by a Uruguayan company operating the length of the eastern coast.

## EXPLORATION

### Pacaraima Expedition

AIRPLANES have made the exploration of polar regions a matter of days instead of weary months. Now the jungle is also to be scanned from the air. Speeding aircraft will survey and map one of the largest unknown frontiers bordering our present-day civilization—the Pacaraima region on the Venezuela-Brazil boundary line. Around August 15 the Pacaraima-Venezuela Expedition, under the leadership of Howard E. Anthony, will leave the States for Port of Spain, Trinidad, from which point the expedition will fly inland (see map). For the last few weeks planes have been undergoing intense overhauling to fit them for the long southward journey into the wilderness of the Pacaraima mountains. In a matter of hours they will skim over humid, dense jungles through which even rubber workers have scarcely penetrated and



Map showing area to be explored by the Venezuela-Pacaraima expedition

which by any other means of transportation would entail months of travel and endless difficulties caused by insects, malaria, swamps, high mountains.

In putting their heads together and conceiving their plan of an aerial survey the American Geographic Society,\* the American Museum of Natural History, and the New York Botanical Gardens have placed the search for geographical and scientific data of our hemisphere in keeping with the rapid stride of our mechanical age.

While the Mason Expedition over the areas of the Mayan cities of Guatemala and Mexico was carried out by plane, it was almost entirely for the purpose of locating hitherto undiscovered bulges on

\* Not to be confused with the more popularized, less scientific, National Geographic Society

the horizon that might indicate the presence of a Maya temple; practically no actual field work was done. While admittedly useful, it is hardly comparable to the Howard Anthony expedition.

In this there will be three planes used, one of them a scout to discover possible landing fields and prepare them for two larger planes. At the location selected as a base of operations radio equipment will be installed, and from that point the three planes will soar afield, establishing new camps and keeping in constant radio communication with their base.

The Chief pilot of this expedition will be George A. Thorne, Jr., who was a member of Byrd's Antarctic Expedition. For the larger planes Mr. Thorne has selected a Lockheed Vega and a Fokker Universal, which he is having equipped with interchangeable landing wheels and pontoons.

On the eastern border of the area to be explored, Mount Roraima rears its perpendicular buttresses 8,600 feet above the sea from an almost treeless lowland. Above the encircling clouds the pink and white sandstone cliffs of the mountain are crowned by a huge plateau of 25 square miles. Four hundred miles to the southwest the mass of Cerro Duida juts to the sky, surrounded by a great plain where prowl the tapir and the peccary, the jaguar and the puma, and where the Spider monkey and the Cebus monkey chatter amid the coconuts. From the summit of Cerro Duida, the wide and winding band of the Orinoco may be clearly seen, only ten miles distant. Flinging their lonely summits against the sky, these gigantic mountains remain monuments to some titanic struggle of nature, the secret of which they have kept hidden so many centuries.

This will not be the first exploration they suffer. Since the Schomburgk Expedition of 1838 there have been thirteen others in this region, the last of which was the Tate Expedition of 1927-29, sponsored also by the American Museum of Natural History. This expedition brought back much valuable scientific data, and did much to develop a knowledge of the Maguiritare Indians who inhabit the region.

Worthy as they were, none of the previous expeditions can compare its possibilities with those of the projected exploration by air, lacking the transportation facilities for apparatus and mobility for personnel provided by the new developments of science.

The constantly increasing possibilities of the airplane for exploration and mapping purposes will not only advance man's knowledge of the frontiers of civilization but will open to commercialization vast natural resources.

It has already been reliably established that there are large gold deposits in these areas to be mapped and explored. The possibility of black diamonds or carbonados is strong; that of enormous timber resources already well established. The expedition, however, is not being made for purely commercial reasons, although that aspect will doubtless, as usual, receive much greater publicity than the scientific.



# CHILE

Where Protestantism  
and Temperance  
Are Synonymous



DOROTHY R. EDWARDS






## CHILE—WHERE PROTESTANTISM AND TEMPERANCE ARE SYNONOMOUS

DOROTHY R. EDWARDS



T WAS Palm Sunday in the perfect setting of an ideal Indian summer day. In the aristocratic suburb of Chile's largest port, the regular church-going constituency of the still dominant, though no longer State religion, found its number augmented by that less faithful element which makes a point of recognizing its religious responsibility at least once a year—during Holy Week. They found upon arriving at the church doors the usual display of palm leaves and ornaments made therefrom which are offered for sale as souvenirs of these special occasions.

The venders of these articles presented a most incongruous group. There was the little, neat, old woman who really seemed to feel the dignity of her work. Beside her a younger, unkempt woman insistently displayed her works of art. Mere children, without the least conception of the significance of the day, anxiously sought out customers. And saddest of all, a young wreck of a man, half clothed, carried numerous palm branches in hopes of a sale.

Scarcely had the noisy pounding of the church bells ceased, when the crowds began to drift away from the church toward the nearby city. What drew them there? A great procession, a sort of triumphal entry of the political hero of the people. And so the significance of the day, all that appealed to the inner man, the Man of Sorrows himself, was forgotten in the great interest in the man of the hour who had fearlessly carried on against the forces of evil and tried to bring order out of chaos and avert economic disaster.

Could they but understand that, however good his intentions may be, however consecrated he may be to his task, he can never accomplish *all* that they hope for until their hearts respect the laws of God and each acknowledges his duty toward his neighbor. And that will never be until mere ceremonial religion, replaced by the principles of the real

Liberator, has been put into practice in the lives of the leaders and people alike. Now, as never before, the people are reaching out toward better things. It is our duty to point the way, to make our religion stand out as a vital force in the solving of humanity's problems, in forming a solid base on which to rear a nation's integrity and a nation's peace and happiness.

\* \* \* \* \*

Those in the homeland, who look upon Latin America's turmoils with a big sisterly interest and real desire to help, will find that there is no saner way than in taking advantage of the multitudinous opportunities in reaching the many souls who have not found themselves because they have never found the Great Teacher whose principles have made our land what it is.

Many of the men and women who have had the advantage of contacts with missionary teachers and preachers are foremost in the reforms and progressive measures that are being adopted here today. The little boy who sat in a mission school over thirty years ago and received new ideas and ideals from his Christian teacher is today the great temperance leader in Chile. And today Protestantism and Temperance are synonymous.

The progress along that line is really remarkable and is opening new doors of opportunity to us. The saddest part of it is that we cannot always take advantage of those open doors. Some time ago the Protestant Church was asked to help out in doing some social service work for the laboring man who had just found himself bereft of the saloon in the crowded slum section of the port of Valparaiso. The new dry law was a decided step forward, but how much more it would mean to the men whom it affects if the church could offer them a meeting place where they might not only find a better environment, a broader vision of citizenship and brotherhood, but also a saving knowledge of the Brother of Man. For lack of a place, equipment and funds, we must needs say, "No, we cannot help in this wonderful work."

\* \* \* \* \*

There are twenty-five groups of women scattered over Chile, bound together in one national league. Their motto is, "Saved to Serve," and the preparation for service is one of the things toward



which they are striving. These women want to know how to be better mothers and to teach other women what they have learned. They are earnest in their efforts to reach and help their unconverted sisters and brothers. They visit the hospitals and jails; they go into the homes of the sick. One woman cured a family of seven of that dread disease, the itch. They believe in the power of prayer and give it an important place in their work. The Latin American Prayer Circle has completed a successful year of consecrated effort in prayer for the Christianizing of Latin America.

\* \* \* \* \*

On the arid coast of northern Chile there nestles a little town hemmed in by the Coast Range, whose foothills rise abruptly within four or five blocks from the sea. Its only reason for existing is to form an outlet for the saltpeter brought down from the interior by an English railroad company. This little town, and others like it, flourish like a bay tree when the nitrate market is at its best. But when the sales fall off and the plants stop producing, the suffering of the people becomes acute.

In one of these periods of depression the resident missionary took into his home a little half-starved boy of twelve years, sending him to school and giving him work outside of school hours whereby he could earn enough to help his numerous brothers and sisters. The missionary had been warned to watch him. His idea of the evil of stealing, like that of many others, consisted in being caught. The first year presented its difficulties. But the child was eager to learn everything. When the missionary returned from itinerating trips he quite frequently found his carpenter's tools in a hopeless condition, but Humberto had some article to display, the work of his own hands, and it was hard to dull his enthusiasm by mentioning dull tools. They could always be sharpened again. One day the missionary wife was called away from the kitchen while engaged in the very delicate process of making boiled cake icing. Humberto assured her he could do it. And he turned out in her absence an icing which many cooks might envy. His power of observation was great.

Like many people in the northern part of Chile, his ideas of religion were very vague. He knew there was a Catholic church in the plaza, but he saw very few people entering it. The humble, little

building that served as a Protestant church nestles right under the hill on which he lived, but his mother had never permitted him to enter it. In his own home religion was a thing unknown.

But, after entering the missionary family, he soon became a member of the Sunday school. He was one of a class of six boys who kept the school in such turmoil and presented such a problem that the missionary had to abandon his class of men to take over the class of boys. When he was off itinerating the boys would peer in the door on Sunday to see if he had returned. If he were not in evidence they beat a hasty retreat, much to the disgust of the serious elder and some of the deacons who wanted to discipline them. But little by little these boys developed, not least among them Humberto.

After four years in this little port the missionary family had to move on. Humberto secured a position in the foundry of the railroad company and began to learn a trade. During an ensuing crisis in business Humberto held his job when many of the older men were laid off.

Today Humberto, grown tall, a fine looking youth, is vice-president of the Christian Endeavor society and secretary of the Sunday school. Another of that group of boys is president of the society, while still another takes an active part in the church services.

In the same little church the missionary has seen a beautiful girl blossom into womanhood, marry an evangelist and start forth on the road of service and sacrifice. When one marries on twenty-two dollars a month, one expects sacrifices, yet how willingly, how gladly they were made. Even when the menu of the day included nothing but clear coffee and bread without butter, there was no complaint, no weakening of purpose.

This portion of northern Chile for which the Presbyterians are responsible covers about 45,000 square miles and includes about 140,000 souls. The most northern part consists of these little port towns and vast interior expanses of desert where the miners live and work and die, often without a knowledge of the saving power of Jesus Christ. The southern portion of the North Field includes agricultural districts, towns that have suffered from frequent earthquakes and economic upheavals. In all this territory one missionary and his



wife and three native pastors minister to the needs of the people. Farther south is the great central valley with its myriad towns and villages, and its 1,500,000 population. Many of them have been reached, but many more have not been touched, due to the lack of Christian workers.

\* \* \* \* \*

The most discouraging feature in the mission work of Chile today is the lack of men—National\* leaders whom we can count on for the future. A few years ago, because of the urgent need of increasing the salaries of our Chilean pastors, it was necessary to limit their number. This was due to local economic conditions. Up to the present moment it has not been possible to replace those who were dismissed. But if we would really bring Christ to our Latin American brethren, we must train Latin American leaders.

And to this end we must try to understand the Latin American temperament. They are a lovable people, responsive when treated properly, resentful when not. Politically Latin America carries a chip on her shoulder and the United States seems frequently to have the misfortune of disturbing its position, if not actually knocking it off. Latin Americans cannot stand having their dignity offended; North Americans often lack tact; and so misunderstandings arise. A full and friendly recognition of real values in Latin American life is wholly desirable as producing that confidence, without which our work is sorely handicapped.

When the Church at home realizes to the full its great opportunity and responsibility to the nations of Latin America, when the prayer life here and there consistently backs up the work already under way, then and then only can these nations build on solid foundations.

\* National—meaning "Chilean."

*Price, 3 cents*

THE BOARD OF FOREIGN MISSIONS  
of the Presbyterian Church in the U. S. A.  
156 Fifth Avenue New York

1928

Dr. Speer

PARTIAL HISTORY OF THE WORK OF THE  
SOUTH BRAZIL MISSION.

1936.



## HISTORY OF BRAZIL MISSION

Back in the 1820's, the states of South America emerged into independence and almost all showed a great readiness to give hospitality and consideration to Protestant views. Our churches at home were at the time too weak and too little organized to take advantage of this. Adventurers commissioned by various religious bodies visited various countries, including Brazil, and their reports were read with eagerness, especially by the young. Fletcher and Kidder, agents of the Bible Society, the one a Presbyterian, the other a Methodist, were responsible for a book which is to this day a treasure of information with regard to the Brazil of its time and which started much thought in the United States.

Among others who were aroused by it, was a young minister, Ashbel Green Simonton, who, as a lawyer who had passed to the study of theology, brought to the consideration of his problems more breadth of thought than the average young theologian. He offered his services to the Board to go to Brazil and was accepted, reaching Brazil on the 12th of August of 1859, and organized the Presbyterian Church of Rio on the 12th of January, 1862. He had found in Brazil, engaged in Protestant work, only the Rev. Dr. Kalley, who had followed some of his Madeirense converts to Brazil. Dr. Kalley, from his experience in Madeira, was very shy of the City of Rio de Janeiro and carried on his work in a property adjacent to the British Embassy in Petropolis, so that Mr. Simonton's work was the first carried on in the national capital.

Mr. Simonton's diary, which is in the possession of the Board, gives us a full and clear picture of the man, his mode of life and the questions which he encountered. Mr. Simonton went back to the U.S., married and returned at once to Brazil. His wife died in child birth about a year later. His infant daughter was brought up in the States, where she afterward became the means of awakening the Episcopal Church to the desirability of opening a Brazil mission.

Mr. Kalley and Mr. Simonton served as pebbles dropped into the sea of this vast land of Brazil, and wave after wave has followed another, one whispering to the other, as they spread fan-wise from the nation's capital, Rio de Janeiro, until now they have broken beyond the mighty Amazon on the north, the borders of Chile and Peru on the west, and the Argentine on the south.

Let us briefly describe some of these waves.

### Rio de Janeiro.

Naturally the largest and strongest of the waves was the one in the city and state of Rio de Janeiro, which was the first Station. Here Mr. Simonton preached the first Sunday after landing, in English, on a sailing ship in the harbor: here he started his work in Portuguese, just eight months after landing, with a Sunday-school of five children: here on May 19th, 1861 he preached his first sermon in Portuguese and on Jan. 12th, 1862, organized the first Presbyterian church in Brazil. On Oct. 25th, 1864, began publishing the "Imprensa Evangelica", the evangelical paper which produced the widest impression in Brazil. In

1867, he started the first theological Seminary in Brazil, with 4 students, who became some of the strongest ministers the Presbyterian Church in Brazil has produced. After only 8 years of service he laid down the load in 1867, but Blackford, Schneider, Lenington, Houston, Hazlett, Kyle, Rodgers and others took it up and carried on until today the Federal Capital and its suburbs has its Presbytery with 16 organized churches, cared for by 21 ministers, and the State of Rio has two more Presbyteries, with 10 ministers, caring for 34 churches: the three Presbyteries having 6500 members: all the churches being self-supporting.

And this first wave broke over into the two neighboring States, Espirito Santo and Minas Geraes, where there are today four Presbyteries with 30 ministers and 85 churches, with 14000 members. Thus one third of the adult membership of the Presbyterian Church of Brazil is the result of the first wave which broke.

### São Paulo.

The second wave broke over into the State of São Paulo, where Mr. Simonton's brother-in-law, Rev. Mr. Blackford, began work in the Capital, preaching the first sermon in Portuguese Nov. 29th, 1863, and organizing the first church on Mar. 5th, 1865, with the reception of six members, two of whom, Miguel Torres and Antonio Trajano, with Modesto Carvalhosa and Antonio Pedro, who made their profession the following year, became the first students of the theological Seminary in Rio de Janeiro and were soon ordained. In São Paulo also was organized the first Presbytery, "Rio de Janeiro", which ordained at its first meeting in December of 1865, the Rev. José Manuel da Conceição, a converted priest: at its second meeting in 1866 ordained the Rev. G. W. Chamberlain, an American, at its fifth meeting, in 1869, ordained the Rev. W. D. Pitt, an English merchant of São Paulo. A Brazilian, an American and an Englishman! Prophecy of the cosmopolitan character of the Brazilian Church, which has had as its ministers Americans, Englishmen, Germans, Frenchmen, Italians, Portuguese, Syrians, Armenians, Spaniards, Danes, Dutch, Poles, Swedes, Swiss and Canadians.

The 3rd and 4th churches in Brazil were also organized in the State of São Paulo, at Brotas and Lorena. Our brethren of the Pres. Church South also made São Paulo their first field of labor in Brazil, organizing churches at Campinas and Sta. Barbara in 1870. In Campinas they organized in 1869 the first Protestant school of higher learning to be established on the South American continent, still carrying on its work in Lavras, in Minas. In 1870 Mrs. G. W. Chamberlain started on the porch of her home in São Paulo the Escola Americana from which was developed the Mackenzie College, which had in 1936 more than 1700 students in its several departments. The Theological Seminary of the Presbyterian Church of Brazil is today located in the State of São Paulo, having already sent into the Presbyterian ministry more than 150 men and with an enrollment today of 37.

Of our Mission, Revs. Blackford, Schneider, Chamberlain, Pires, McKee, R. Lenington, Dagama, Vanorden, Howell, G. Landes, Kolb, McLaren, Porter, Waddell, Carrington, Perkins, R. F. Lenington, Carriel, Salley and Harper, have all lived and worked in this State.



### Bahia.

The third wave broke over into the state of Bahia, in the person of the Rev. J. T. Schneider, who landed in the Capital on Feb. 5th, 1871. He met with the most vehement opposition and his first convert, Marcos da Rosa Porto, a negro carpenter, had to fight nearly single-handed for the right to take a living. Fortunately, after a terrific struggle, he found an employer who was willing to accept the excommunication of the archbishop for employing a Protestant, replying to his threat with the words, "if you can show me anything in the teachings of the Jesus whom you misrepresent that supports your position, I will listen to you". Naturally no such teachings could be shown, and from then on Protestants had a right to live in Bahia. This same carpenter later obtained for Mr. Schneider the first of the navel orange scions which were sent to the United States, two of which are still shown in Riverside, California, and were the ancestors of the navel oranges that now fill the American and European markets.

Mr. Schneider was able to organize the Bahia Church on April 21st, 1872, and its influence began to spread far and wide. In 1874 the Rev. J. T. Houston arrived from the States and settled in Cachoeira, where some interest had been shown. On Sept. 12th, 1875, he had the joy of organizing the Cachoeira church, in company with Mr. Schneider. The new converts were persecuted most terribly, one of the favorite manifestations being the heaving of rocks and brickbats through the windows of the church hall, women and children having their heads cut by falling stones and glass.

In 1877 Rev. Robert Lenington took up the torch and carried the Gospel into many outlying districts. In 1880 came the Rev. W. Blackford and he was able to take the wave break on over into the State of Sergipe, where he organized the Larangiras church on Dec. 28th, 1884.

Revs. J. B. Cameron, J. B. Kolb, W. E. Finley, G. A. Chamberlain, W. A. Addell, C. A. Bixler, W. A. Chamberlain, H. J. McCall, Alexander Reese, W. C. Anderson, F. F. Graham, A. J. Landes, W. F. McClements, J. C. Short, J. J. Barnahan, F. J. Johnson, F. G. Baker, R. A. Varhaug, and R. L. Addell, have been the worthy successors of the first pioneers, and today a large Presbytery of 12 Brazilian ministers is caring for 20 churches with more than 2000 members, scattered over the two states.

### Paraná.

Another wave whispered to one José Lagos, of Castro, who had been taught some truths of God by his mother. Although a wicked man, he was always trying to find peace for his soul in the ceremonies of his church - but in vain. The reading of a Bible and the finding of some copies of the "Imprensa Evangelica" caused him to write to Rev. Antonio Pedro at Maxina, asking him to come and explain the Gospel. Antonio Pedro died that year. Lagos then wrote Dr. Chamberlain, who started but had to turn back. Finally in 1884 came the Rev. Robert Lenington and Antonio Linheiro, a convert, who soon found José Lagos. He and his wife confessed Christ. Lagos took Mr. Lenington to Fundao where the first church in Paraná was organized on Oct. 10, 1884. One of the first members, José Jorge, the 43rd of 44 children, had a daughter, D. Eliza Jorge who, finding her husband did not have the courage to read the Bible to nor pray with

his children, aid so herself. Their children are all members of the church, all tithers, and her sons are elders and deacons. Four churches have sprung from her faithfulness - Espigão Alto, Jenges, Boa Vista and Montaria.

To Castro, Mr. Lenington went, and from there, accompanied by José Lagos, went on to Tibagy and Guarapuava, where he had great difficulty in obtaining a hall in which he might preach, but the Masons finally granted one. One of the leading Masons helped in the arrangements, but said he was not interested in the meetings. One Sunday, returning from parrot-shooting, he passed by and, hearing preaching, entered to rest. What was his surprise to find the missionary preaching to two boys of 12 and 14, and one of them black. (One of the boys was afterwards Governor of the State of Paraná and married a girl who was educated by the Misses Kuhl and Dascomb in the Escola Americana. He did not accept the Gospel, but was always friendly to the missionaries). Tenente Fletz, the Mason, said he did not pay much attention to the sermon, but thought: "this man's religion must be worth something if he is willing to leave his homeland, come 6000 miles across the sea, and travel on horseback over our terrible pack-trails, simply to preach his religion to two small boys. I had better investigate this religion." He did so, was converted, and for 8 years held the preaching services in his own home.

In 1885 Mr. Lenington was joined by the Rev. G. A. Landes, who became the Evangelist of Paraná. He soon called to his aid the Rev. Carvalho, and the two travelled up and down the State, organizing 4 churches in 5 years. When Sr. Carvalho took charge of the Curitiba Church during the absence of Mr. Landes on furlough, he rented a larger hall. One of the younger men, who afterwards became an elder in the church, said "Sr. Carvalho, do you ever hope to fill this hall with people?" "No, but I expect God to fill it." God answered and the hall soon became too small. Then came Dr. Porter to the help of the travelling missionaries, and, together with Mr. Landes, they built the beautiful church in the Capital of the State, Curitiba.

In 1892 Miss Elvira Kuhl and Miss Mary Parker Dascomb came to Curitiba. Dr. Horace Lane, Pres. of Mackenzie College, asked D. Bella Carvalho, daughter of the pastor of the Presbyterian Church, who was directing a Christian school, to join these two ladies in the opening of one large Evangelical School. The Escola Americana was started in Jan., 1892 with about 66 pupils. During the 23 years of Miss Kuhl's and Miss Dascomb's administration the school grew to be a great power for good, its influence reaching far and wide. These two women lived nobly and died nobly, after having touched many lives for good.

Miss Effie Lenington, Miss Angie Kuhl, Miss Gertrude Lukens, Miss Anna C. Palmer and Miss Dorothy Martin served in love and capability during the years.

In 1915 Mrs. M. L. Mallock took over all the responsibility of the school, bringing it to an up-to-date institution. Miss Stoner, Miss Ethelwyn Porter, Miss Belle Norherson, as teachers and nurse, gave splendid service to the school - all of them of beautiful Christian character, especially interested in the souls of the girls under them.

In 1922 Miss Gavena Hall assumed the directorship, Mrs. Mallock



having gone to the Escola Americana of Mackenzie College in São Paulo. Miss Hall was joyfully assisted by Miss Helga Johnson. The school was in a splendid financial condition when in 1926 Miss Helen Waddell, young and very talented, took over the work and carried it on successfully until 1929 when she went to the J.M.C. at Jandyrá.

Miss Ida Kolb, who had been with the school as a pupil and teacher, then was appointed and carried on the traditions of the school, even under the hardships of the revolutions of 1930 and 1932, and the depression that followed.

The pastor of the Presbyterian Church in Curitiba, Rev. Luiz L. A. Cesar, was very desirous to start a Gymnasium in connection with the Escola Americana, where the young people could be reached and receive Christian training as well. The S.B.M. considered the proposition and it was decided that Rev. Cesar take over all the responsibility during the following 5 years. Miss Kolb accepted the invitation of the president of Mackenzie College to assume the direction of the Escola Americana in São Paulo. On the 4th of Dec., 1934, Dr. R. F. Lenington, attorney of the Board in New York, turned over the Mission property to Rev. Cesar and in March 1935 the Ginásio Belmiro Cesar was founded. It is his desire to carry on the glorious traditions of the Escola Americana of Curitiba.

In 1895, the Rev. & Mrs. George Bickerstaph joined the ranks, studying the language in Curitiba, later going to Castro, which was under the care of the pastor, Rev. G. A. Landes, living in Curitiba. A church building was dedicated in 1897. Mr. Bickerstaph had 25 preaching points outside of Castro at one time, scattered from Xanxeré on the South to Faxina on the North. The coming of the railroad allowed them to reopen work in Ponta Grossa - this work having been opened by Mr. Landes.

In 1896 Mr. & Mrs. R. F. Lenington - 2nd generation missionaries - established their home in Guarapuava, travelling far and wide. And in 1906, Mr. & Mrs. Kolb, after 4 years in Santa Catharina, threw themselves into the work in Paraná, first at Ponta Grossa and then in Guarapuava. For 15 years he gave himself unstintingly to the evangelization of the interior, getting up many times from a sick-bed to ride 30 or 40 miles on horseback every day for weeks, with a preaching service every night. Schools in Guarapuava and Morro Alto, taught by their willing and capable daughters, widened and deepened the influence of these lives. In 1921, returning from his last journey, during which he had to be lifted from his horse many times, Mr. Kolb laid down the load which he had carried so faithfully for 37 years in Bahia, Sergipe, Rio de Janeiro, Santa Catharina and Paraná, and lies at rest on yonder "High Hill" of Ponta Grossa, looking out over the State he so loved and sought to evangelize.

No new missionaries for 14 years - so Mr. and Mrs. Ashmun Salley were more than welcome as they studied in Curitiba for their first year and then were sent to Santa Catharina.

Curitiba was the place where all new missionaries to the South were sent to get their first year of language study. The Escola Americana knew them all. And in 1911, Mr. & Mrs. Midkiff came for their year there. The Mission had long felt the need of a school where the children of the church could, along with their common school education, acquire some knowledge of modern methods of farming, industry and home-keeping. It was

hoped that a way could be provided for such to earn a part of their expenses while studying. The stress of the school would be on religious fundamentals and the development of character, preparing pupils for workers in the church. The Rev. G. A. Landes was the principle proponent of the plan, but the Mission as a whole was back of it. Mr. & Mrs. Midkiff were chosen for this work. The history of the institution resembles somewhat the story of civilization. It began in the woods in the most primitive manner, and worked its way up under different directors, until it embraces and utilizes some of the comforts which science has furnished for the health and comfort of man. Land was chosen about 4 miles from Castro and about \$7000 from the Kennedy Fund went into the land and herd of cattle. Two young men came and wanted to work and study at night, and a carpenter offered his services to teach them and the director, who had never done anything like this before, how to raise the timbers and put on the roof of the brick building. The story of the Instituto Christao is one of struggle and hard work, but the 14 years of the services of Mr. & Mrs. Midkiff, the nearly 3 years of Mr. & Mrs. Wright, the 7 years of Mr. & Mrs. Wyant, the 2 and a half years of Rev. & Mrs. Reasoner, and the 15 years of Miss Bessie Allen, together with the consecrated efforts of many Brazilian teachers, have been a record of glorious accomplishment.

In Jan. 1915, the work of the school began with a Lay-workers Convention. Since one of the ends of the school was the training of laymen it was fitting that the school be opened in this way. Mr. Lenington very kindly and ably came to help with this first Convention, and it is interesting to note that this last year, 1936, he assisted at the same Convention, which became an annual event and has aided greatly in making the Instituto Christao the spiritual home for many. Immediately following the Convention, school started with an attendance of 8 pupils - all boys. Miss Maud Landes was the first teacher from the outside.

The Instituto has had a far-reaching influence in the transformation of the lives of young men and women, and in the vision of service which has led many of its students to the ministry and to other paths of loving endeavor. One example is that of the Rev. Rodolpho Anders, the efficient secretary of the National Sunday School Union. The son of a poor immigrant shoe-maker, his only chance at an education came through the Instituto. He has nationalized the Sunday School literature of Brazil, and in general is making a notable contribution to its church life. He was the delegate to the World's Sunday School Convention in Oslo and a member of its Council.

Twelve students of the Instituto have so far (1937) entered the ministry.

#### Santa Catharina.

A small wave struck Santa Catharina once or twice before 1896 through the Rev. A. L. Blackford, of our Mission, as agent of the American Bible Society, and by ministers going back and forth from Rio Grande do Sul, but we have no authentic record of what they did. The first souls won to Christ in the State were by the instrumentality of one Joao da Cruz Salvador, who lived in São Francisco. He was a captain of sailing vessels, and on his trips to Rio de Janeiro attended some of the meetings in the Presbyterian Church. He also obtained a Bible which he read on his long trips. When finally he decided to give up the sea and settle in São Francisco, he was a truly Christian man. Hearing of the work in Curitiba, he wrote to



the Rev. G. A. Landes, who visited São Francisco in 1896, receiving 7 believers into the church. In 1897 Mr. Lenington came and received 4 more, one of whom married a Philippine sailor who landed there. Their son is now a minister in the Independent Presbyterian Church.

In 1898 the first established work was founded in Florianopolis, by the Rev. J. B. Rodgers, who was soon transferred to the Philippines, the first missionary of the Presbyterian Church to the islands.

Rev. and Mrs. R. F. Lenington were brought from Guarapuava to take up the work, which, as it grew, produced, as always, opposition. The vicar, Rev. Padre Topp, urged the people not to attend the services, as a false Bible was used. Mr. Lenington took his pulpit Bible to the editor of the official newspaper of the State, and, through it, challenged Padre Topp to bring the true Bible, to appoint a committee of judges of the Supreme Court, lawyers and professors of the higher institutions of learning, to prove his assertion. This he utterly refused to do. Such an act and the utterly dissolute life of the vicar turned many people to the study of the Bible.

Rev. G. A. Landes made Santa Catharina his third field in Brazil. Shortly afterwards he was joined by Mr. & Mrs. Salley. They were enabled to put up the large and convenient church building in Florianopolis.

From Florianopolis the work began to spread at once into the surrounding towns, São José, Palhoga, Biguassú. And off and on Mr. Lenington went by muleback, accompanying a tropa, taking as much as twelve days at a time to cover the 267 kilometers to Lages. The Mascons there arranged the theatre for the first meeting, and on other occasions granted the use of their own hall. Mr. Lenington also penetrated into São Joaquim, Tubarão and Laguna.

Then the Salleys were stationed in Lages for 2 years and the Bickerstaphs for 12 years. All their travelling for the first nine years was on horseback, and then they had their auto. Their field was more limited than at Castro because travel was far more expensive. Guides, entertainment and extra horses, which were generally furnished with hearty good will in Paraná, had to be paid for incash in Santa Catharina. Eighteen outstations were visited with regularity, but the field covered was enormous - to Herval, Xanxeré and Palmas, almost to the western border of the State. From Lages they took up work in Rio Capinzal where a church was organized in 1934. Having reached the age of retirement, they returned to the United States, leaving an adopted daughter in Rio Capinzal who has been faithful to her training, and behind them a trail of loving memory of Sr. Jorge and D. Josephina.

In 1928, Mr. & Mrs. Midkiff were sent from the Instituto Christão to Lages, itinerating over the vast field until their furlough in 1931. Mrs. Midkiff died in the States in April, 1931. Mr. Midkiff remained for study until June, 1932, when he remarried and returned with his bride to Lages.

During this time Mr. & Mrs. Wright substituted in Lages and started a small school, which it was hoped might later be moved to another location, and become a second Instituto Christão. For many reasons this has never been possible. At the Mission meeting of 1932, Mr. & Mrs. Wright were allowed to choose their own field in Santa Catharina. They moved to Herval,

from which point towns along the railroad, and Xanxeré to the west, were cared for. Their fine work was sadly interrupted when they had to return to the States because of Mr. Wright's health. It is with joy that we expect to welcome them back in April, 1937.

By this move of the Wrights the huge field of Mr. & Mrs. Bickerstaph was divided, with the Wrights taking the west and the Midkiffs remaining in Lages and working in Curitybanes, Bom Retiro and Rio do Sul, and in what is known as the German field to the east. It is a work made necessary because many of the younger generation of the German Evangelical Church no longer understand German and are rapidly drifting away from the church. The Midkiffs are now covering 35 preaching points. In Lages a Community house has been serving as church, school, pastor's residence and recreation hall. On January 24th a church building was dedicated by Mr. Lenington, the first missionary to penetrate to this strategic center - strategic because the seat of the bishopric - and a most difficult place.

An interesting application of the Gospel was made in the county of Curitybanes, whose outlaw spirit afforded refuge for many criminals fleeing from justice. It was a region of intense family and political feuds, and shootings on sight were frequent. For instance, at one festival in honor of the Holy Spirit, 34 children were made orphans, and several people were wounded. Wooden crosses along the roads and trails marked where travellers had been shot from ambush. Many houses displayed ragged bullet holes. The State Government once sent a committee to settle a political feud. At another time it sent in troops when the mayor had to dig protecting trenches. But all to no avail.

A lawyer called the missionary's attention to this deplorable situation in which 127 peace-loving persons had left the town within a month in order to escape its dangers. The missionary took up the challenge, preaching on the text: "Be not overcome of evil, but overcome evil with good." The people responded to this appeal, and a ranchman who had never heard the Gospel came with pack mules to take the missionary and his wife on a trip into the interior. The news and influence spread. On several occasions the dancing at religious festivals stopped so that they might hear the gospel of peace and forgiveness. A "Peace-makers League" was formed, and many pledged themselves to quit carrying fire-arms, and to practice the teachings of the Gospel. Old feuds were settled. A new spirit has come over Curitybanes.

Santa Catharina has already given five men to the Gospel ministry and others are in training. The church in Florianopolis has had a Brazilian pastor for many years and it is the hope of the Lages congregation to call a Brazilian pastor when the present missionary goes on his next furlough.

#### Matto Grosso.

Another wave reached the State of Matto Grosso.

Near the end of the 19th century, a minister named James Price began work in Cuyabá, Matto Grosso. Whence he came, exactly how long he stayed, and the reason for his departure are not known. Evidently he was a man of fine Christian character and of culture, for he made friends with prominent



men. Later English missionaries and colporteurs and the Evangelical Union of South America worked there for a time. One, an American Presbyterian, named Morris Bernard, left Cuyabá about 1912. Not knowing that any work had ever been done in Matto Grosso, that State so large and so far in the interior, the Central Brazil Mission at its meeting in Ponte Nova in 1912, inspired by the Rev. W. A. Waddell, D.D., resolved to send the Rev. Franklin F. Graham on a tour of exploration across Goyaz and Matto Grosso. He set out early in 1913 with a young student just graduated from Ponte Nova, Sr. Antonio dos Santos, now a minister in the State of Sergipe.

On Oct. 14, 1913, he arrived in Cuyabá, and went to the home of Sr. João Pedro Dias, who felt the missionary's coming was an answer to long prayer. After 3 weeks the trip was continued south-westward to Poconé, then westward to São Luis de Cáceres, northeast to Barra dos Bugres and Diamantina, thence southward to Rosario and Cuyabá where Christmas of 1913 was spent. Early in 1914 a little excursion to the Chapada and return was made, on the course of which a Sunday was spent at a farm called Burity.

The missionary was to keep the Mission informed as to his discoveries, and was also to determine, on the basis of these, which of the two fields, Goyaz or Matto Grosso, should be occupied first. A quotation from his diary of Nov. 18, 1913 indicates what the choice was. "God has answered our prayers in preparing the way before us, in raising up friends for his cause, and in keeping us well and safe from harm. Matto Grosso, the name that carried so much that is new and strange when heard at a distance, is much further advanced in many respects than I could have imagined. Liberty of worship is a law recognized and obeyed. There has been no persecution. Many of the inhabitants are the most energetic that the eastern States have produced, and they have come here with progressive ideas and with determination to succeed. For many leagues around the Capital (Cuyabá) it is thickly settled. The Bible is well distributed in the region, the percentage of those who can read and write is much greater than that in Goyaz and interior Bahia, and their interest in, and desire for, education, is greater. These things have led to the firm conviction that Matto Grosso should be the first field occupied by our Mission." As soon as this was telegraphed to the Mission, a return telegram said that since Matto Grosso was to be the first field occupied, Mr. Graham was at liberty to stay and occupy it. He started to occupy the vast State in Cuyabá, and on Nov. 1, 1914 eight adults were baptized and received on profession of faith. On Nov. 10th, Mr. Graham returned to Bahia to attend Mission meeting and the Rev. Philip Landes was transferred to the South Brazil Mission, under whose jurisdiction Matto Grosso was placed, and sent to Cuyabá. The church there was organized and two elders elected on Oct. 12, 1920. The corner stone of the church building was laid in 1921 and in July of 1924 the church was dedicated free of debt. While Mr. & Mrs. Landes were on furlough, the Rev. and Mrs. A. J. Martin took over the work, later going to the school at Burity. In 1929 the Cuyabá Church called a national pastor, and continued under two national pastors until Feb. of 1934, when it became necessary for the Mission to take over the church again on account of a division which had occurred in its midst. Through Mr. Landes' efforts of two more years the church became once more united and a Brazilian pastor has been efficiently carrying on.

In 1918 Mr. & Mrs. Martin were designated by the Mission to look for a suitable place for a school in this field, and Burity, a fazenda of 24

square miles, about 40 miles from Cuyabá, was purchased for \$4000. Houses already on the place were repaired and added to, to serve as boys' dormitory and school, and another for the girls' dormitory and a home for the missionary family. Mr. & Mrs. H. O. Moser occupied this in 1923 as the American teachers with Mr. A. J. Martin as director and Sr. Augusto de Araujo (now the pastor of the Cuyabá Church) as the Portuguese teacher. The school opened with 7 pupils. Now it has over 40 and has been a great help in the evangelization of the community, under the directorship of Mr. & Mrs. Moser and Miss Annie Hastings, who came out to take charge of the girls and teach Domestic Science, as well as some other subjects. A new girls' dormitory now houses the girls, Miss Hastings and the missionary family. A distinctively religious atmosphere has been the aim of the school ever since its conception. There have been Sunday School and Church on Sundays, and C. E. on Wednesdays. An annual Laymen's Convention is held sometime during each year, and has been a great help to many believers, inspiring them to better things. Mr. & Mrs. Moser have brought to it most genial personalities, training, and a great desire to serve, and are trying to make it a beacon light in the "sertao" of Matto Grosso.

Gold, oil and diamonds are just so many different doors by which great new zones are peopled. Quite often the door becomes of little importance, but no Canute can stop the human tide or obliterate the trails from all parts of Brazil that lead to Matto Grosso. The Mission Group at Burity and Cuyabá realized that they were thinking of the beyond - the diamond zone - and in April of 1927 the Rev. and Mrs. Harper and Rev. A. J. Martin started on a survey trip from Burity. They stayed for a few days at Rondonopolis as guests of Mr. & Mrs. Thomas of the Inland South America Missionary Union. They visited a regular Bororo Indian village. Before fording a stream called Bonito, they had a delightful visit with a Goyaz family which was settled in the new district. The old patriarch, with rosy cheeks and long white beard, was a joy to behold. This family has been interested in the Gospel ever since. On the other side of the stream was another house where they met Sr. Brutus, who was going to Lageado to start a school financed by Mr. Thomas. It is strange to think that Bonito, growing rapidly, now using that same stream for electric power and priding itself on its growth, was only 2 huts in 1927, no one thinking of it as a site for a town. Santa Rita was then the political and commercial center of the district. They were well received there by all and meetings well attended. Turning westward, they visited Lageado, which was fast becoming the center of the zone. There they found a large family of believers from Araguary, in the State of Minas. Some of them had never had pastoral care and all had been away from Christian influence for some time. Their condition was most deplorable. But they were believers, and were anxious that others should hear the message. That constituted the first opening of the Lageado field.

The next trip of importance was when Mr. Martin went in with Mrs. Martin. They made the Ford groan with organ, gasoline, baggage, three children and Elias, a young Brazilian convert. They gave most of their effort to Lageado and tried to interest the young people in going to school at Burity. The curve in Lageado, although slight, was upward in Christian living.

The location of Mr. & Mrs. Salley in the district, and their residence in Santa Rita was a splendid thing for the work. In 1932 the Poxoreu district definitely became a part of the work and now its many groups of diggers offers quite a field. Poxoreu is 45 leagues by auto road and 23



leagues by saddle trail from Lageado.

The church in Lageado was organized in 1932 by Mr. Martin, who returned alone from furlough, as Mrs. Martin passed away while in the States. The church building was completed that year, without the financial aid of the Mission or the missionary, and never incurred debt. This last year it hired an evangelist, Sr. José Gomez. Although he is not looking forward to the ministry, he has shown capacity as a colporteur and is liked by the believers. It is the hope of the Lageado church to call a pastor in 1937, leaving Mr. Martin free to cover his vast field.

We give an account of the beginnings of the work in Rosaric Oeste in the missionary's own words:

"When I first visited Rosaric Oeste, I went about inviting the people of the town to an evening meeting, to be held in a hall which I had rented. I had a big crowd that first night. An old colored lady who sat up in front attracted my special attention because of her rapt interest. After the meeting was over I inquired about her. "Do you know who she is?", my informant asked, "She is the most religious person in town. It is she who takes care of things of the priest in the Catholic Church. Her home is full of images and she is the most religious soul in town." I made a call on Maria Paula, for that was her name. I well remember entering her little front room and noticing her oratory full of images at one end of the room and the walls covered with pictures of the saints. I sat down beside her and read to her from my New Testament. I explained to her the meaning of the Lord's Prayer and how we may approach our Heavenly Father directly without any intermediaries but Christ himself. I spoke to her of Jesus and of his love for sinners, citing John 3:16 "For God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." As I spoke to her of God's love, she turned to me and said, with great feeling: "I would not be any happier today if you had given me um conto de reis". It was the biggest sum of money of which she had any conception. And then she said something more that was very significant: "I have never had a desire to learn to read until today, but now I am going to learn." She called in the public school teacher, a young man at whose birth she had assisted, and required of him a primer and some lessons in reading. But most of her lessons were learned from her own grand daughter, her text book being a large New Testament with large type. She loves to tell how she learned to read, spelling out each word with great care and patience. She would take the New Testament into the kitchen with her, and while she was working, looking on her beloved New Testament open before her. If someone happened to come in who knew how to read she would ask them to tell her what some word was that happened to be difficult. And so she learned to read, and to read well. She used to take pride in standing up in the Congregational prayer meetings to read the words of Jesus from her New Testament. Her experience can be duplicated in many other lives all over Brazil. It confirms the truth of the text: "The entrance of Thy words giveth light."

There are actually 64 adult members on the roll. The church owns a large building which is adequate for all the services, and which also serves as a residence for an evangelist. The Sunday School and the Christian Endeavor Societies are active organizations, and the future is full of promise for the extension of Christ's kingdom in all the region round about."

The work in Campo Grande, in southern Mato Grosso, was begun on July 29th, 1934, with the organization of a S.S. by Mr. Landes on his way through that town. Toward the end of that year, Mr. Landes returned to Campo Grande and opened regular preaching services in a rented hall, and in 1935 moved his family there. That year the Presbyterian Church of Campo Grande was organized, with 58 professed members, 2 elders and 3 deacons. Since its organization the church has put up 2 chapels, one in the center of town and one in the military quarter of the city. The church has just called a national pastor, recently out from the Seminary at Campinas, who took charge of the Church early in 1937.

### The start in Goyaz.

Another wave let started through the State of Goyaz.

During the first decade of the 20th Century an itinerating missionary of the Central Brazil Mission, Rev. W. E. Finley, made trips from the State of Bahia into the State of Goyaz. He visited many of the principal places in what now comprises our Central Goyaz Field. He carried a magic lantern to help attract people to the meetings where he preached the Gospel and instructed them in Bible truths.

Even before Mr. Finley's trips, the southern part of the field was visited once by the Rev. John Boyle of the Presbyterian Church South. That church had work in Santa Luzia and other places in southeastern Goyaz. Mr. Boyle came in as far as Formosa, and probably visited Planaltina, then known as Mestre d'Armas.

When in 1913 the Rev. Franklin F. Graham, the present missionary, who had been sent by the Central Brazil Mission on an exploring trip across Brazil, arrived at the first point in Goyaz, Sitio d'Abadia, he found six large leather-bound Bibles - all that were left of a box of Bibles and New Testaments which Mr. Finley had left years before. Unfortunately the books had been destroyed by school children instead of falling into appreciative hands.

The missionary in the same year (1913) visited Posse, São Domingos, Arayaz, Cavalcante, and Alta Mir, as the present Planaltina was at that time called.

Out of Cavalcante about ten leagues southward, is Veadeiros on the plateau called Chapada dos Veadeiros. The missionary found enchantment in this region and reported to his Mission that it would be a delightful and well-located place for a Mission Station.

On his second trip into Goyaz, in 1916, he tried, though was not successful, to buy a farm, called São Bento. In following years an effort was made to possess this farm, but it could not be bought with the funds at the disposal of the missionary.

Itinerating was done in 1919, 1920 and 1921. Then in 1922 Mr. Graham moved onto the field establishing residence at Planaltina. An automobile road connected this place with the railroad nearly 200 miles distant, and there was mail service every five days, admirable for that region at that time. It is the schedule up to the present time (1936).



On these long itinerating trips on mule back the missionary was far from medical resources and had to carry his own supply of medicine. He had been taught some of the simplest and most effective remedies for some of the most common diseases. With the blessing of God these simple remedies were often used in what really seemed miraculous ways for the healing of people. A woman at Galheiro, near São Domingos, who had gone blind with a great sore on her face, had the sore healed and sight restored. A man at São Domingos who could only go about on hands and knees was made to walk. Hundreds of children and adults were cured of hookworm, in the first years by the use of thymol, later by chenipodium. Still later a multitude of more or less efficient remedies already prepared appeared on the market and relieved this part of the missionary's medical service. Sulphate of quinine for malaria had to be kept always on hand.

The first professions of faith on the field were in Arrayas in 1921 when two old men professed their faith. One died soon after and the other gave his testimony weakly and with fear. In Planaltina the first professions were made in 1922. Amongst there first was an old couple with children, grand children, and great grand children, some of whom came with them into the church. For a time prospects were very bright for a good growth of the kingdom of Christ in that place. Disaster happened when a young student who had come with the missionary from Caeteté, Bahia, in 1922 and had taken part in the preaching, fell into sin and brought scandal to the cause. He continues unrepentant to this day.

For ten years the meetings were in the front room of the house where the missionary lived during the first three years. In 1932 the congregation was able to buy a property with a house in construction, remodel the house and thus possess almost without debt (the debt was entirely paid within two years) quarters for divine worship, Sunday School and day school.

In 1924 the Mission bought a property near Planaltina for the purpose of opening a "Kuldee" Station with a farm school, etc., but this school could not be opened at once and later was opened as a day-school in Planaltina.

Planaltina and parts of the field were visited by Dr. W. A. Waddell in 1921 and 1924, by Dr. R. F. Lenington in 1924. In 1932 and 1933 Rev. Philip Landes made extensive itinerating trips.

In 1926 Rev. D. T. Reasoner, a minister with an agricultural training, whose wife is a trained nurse, arrived on the field. They helped with the work for a number of years, founding in 1929 the "Collegio Evangelico Planaltinense".

In 1929 the young missionary, Rev. R. E. Good made a long trip with Mr. Graham going north via Cavalcante, Arrayas, Palma, to Peixe, then south via Descoberto, Amaro Leite and São José do Tocantins to Planaltina.

In 1931 Dr. and Mrs. Kenneth C. Waddell toured the field and explored the north as far as Porto Nacional and Natividade.

In 1928, fifteen years after the first visit to Cavalcante, occurred the first professions of faith in that place. In 1934 an evangelical school was founded there.

The congregation in Planaltina was organized as an incorporated body in 1934.

As the work progressed more and more, it seemed best to move the Salleys from Matto Grosso to Goyaz. Hence in May of 1931 they moved from Sta. Rita to Jatahy, in Goyaz, making that the center of their long horse-back trips, sometimes of three months duration.

The Gospel had been brought into this region by a copy of an old Bible falling into the hands of an old negro pack-train driver, given to him by a friend, who thought the book was a copy of the criminal laws, to while away the time while sick. He found later a colporteur who explained to him what the book really was. The old man, his wife and a neighboring couple were converted and from them the Gospel spread out into other communities. Ministers of the Independent Presbyterian Church, of the Evangelical Union, teachers of the Presbyterian Church and members of the Pentecostal Church visited the field and helped keep alive the interest already started.

Mr. Salley was able to make such arrangements with the various churches that he today is the pastor of the whole region and the work spreads further and further. The Salleys have had the privilege of having lived in many places, thus coming to know the work of the Mission from Florianopolis and Lages in Sta. Catharina, to Mackenzie College in Sao Paulo, and now on into Matto Grosso and Goyaz. Doubtless some of the great success of their work has been because of the influence of three men, of whom Mrs. Salley writes so sympathetically as follows: "What an experience it was to learn how to work under three such splendid teachers as John Kolb, George Landes and Fred Lenington. They never knew that they showed us how to love, to build and to preach.

Quietly, each day, Mr. Kolb visited his people. Putting into his coat pocket his small New Testament and hymnbook, he went into home after home. The children came crowding around him, laughing and talking. Then as naturally as the sun rises, Mr. Kolb would say, "Now shall we sing and shall I read?" Such a feeling of peace came over those humble rooms as he sang and told the ever new Story. Hearts were lifted with voices. Love of God was there and love too for that man who took Christ with him from house to house and from village to village.

Rev. George Landes was a builder, not with bricks and stone but of life more abundant. He simply could not endure careless living and was tireless in his efforts to help the people. How we love to remember him as in his later years he drove behind his lively horse, going from town to town, white hair shining, face abeam. He talked constantly of plows, of planting trees and gardens, of each man earning his own living, of a church built by men who earned it. He dreamed of self-help schools, and of young people returning to new ways of living. He was capable, he was efficient and he was a lovely person.

Then Fred Lenington, so full of fun and life. His feet fairly seemed to fly over the ground, as, umbrella swinging from his arm, he hurried from place to place. To watch him being a pastor was a lesson on "How to be a pastor". He always had time to stop in and call a cheery "Good Morning" to Miss Dascomb and Miss Kuhl, to run over and see what the new missionaries wanted, to stop a few moments at the coffee house to visit with a Brazilian friend, to encourage here a boy and to comfort there a mother. This quality of friendship together with the earnest evangelistic sermons, the strong, sweet voice leading congregational singing, the friendly



handshake and the ringing laugh, all went together to make up that "Snr. Frederico" so much loved by all who knew him."

In 1936 Dr. D. C. Gordon and family chose Rio Verde as their headquarters and have already started a hospital, the first medical Unit in South Brazil.

### Some side-lights.

It is mostly with laconic remarks that individual missionaries have told of the work as it was started and has grown in their fields, but they tell nothing of the struggle with which these results were attained.

Allow a young (not in age but in years on the field) missionary to tell you some of that, as she has gathered bits here and there, listening to conversations and putting them together as patches in a quilt - a quilt which represents courage in its brightest colors, made the more brilliant because each bit was told as an adventure, or as an acceptance of life as it came, with a radiant faith that all must be right.

1. Many years ago one wife went running to the door crying and laughing at the same time when she heard her husband come riding up on his horse. Why? Because some weeks before her husband had been arrested and led off for trial by a warrant sworn out by the Catholic priest because the missionary had performed a wedding ceremony between non-Catholics, and chided by their relatives, they declared they had made no statement that they were not Catholics, although they had signed in the missionary's log book a statement to that effect. Since he had been led away not one word had been received by the wife, all messages from her husband, his lawyer or any friend having been intercepted.

2. In the revolution of 1930, one of the honorably-retired wives, whose husband had given so many years to service, lost dishes, silver, bedding and clothing - all the things dear to every woman - but to hear her tell it, it wasn't a calamity, just an act of Providence, and to be accepted in the faith which makes her at 80 one of our most beloved friends.

3. After only a few home-sick months, one of the older missionaries and his wife came out to visit us and I spoke of how good it was to see someone who could speak English and the lady said "Can you imagine what it would be like to be eleven years in this very town, yes, part of it in this very house, without seeing one person who could speak English?"

4. Some of us have more fear of snakes than others. And it was one of these who had her first missionary years where there were at least as many as in a hay field in the good old U.S.A., but she has lived through those years and has left her mark on the many girls who lived in her home learning how to go out and make real homes in the interior.

5. Is it any wonder that there is a far-away look in the eyes of one who many years ago came back from burying her tiny baby while her husband was away on an itinerating trip, only to find the milk they had so hoped might come from São Paulo in time lying on the door step?

6. At a party in São Paulo just this summer, I heard one of them

who for many years has lived most of her life on horseback, and living a life which to me seems almost unbearably hard, say, after telling in a most thrilling and interesting way of one of her trips, "Don't pity me. I love it. I find in it so much that is good." This after someone began to say how terrible it was.

7. A little grave in the cemetery here tells of another mother's struggle and again the husband was away.

8. "Well you know how hard it is to get houses in your town, and far up in the interior of Matto Grosso it is even harder. We hunted and hunted and finally found one with the brick floor so covered with filth that it took days of digging to get it all out. Then we painted the bricks bright blue, also did a lot of other painting and believe me it was a pretty place. I would not give anything for the experiences of those years - what they did for me in understanding the homes from which our pupils now come".

9. If you knew that a year's furlough was just ahead it would make one happy, but it might take a bit of the edge off of that joy to be assigned by the Mission to go, upon return from furlough, into the interior 15 days by mule back from the nearest missionary family. No sign of anything save the thought that they might be able to make the load a little less heavy for the other missionary seemed to enter their minds, although they have three children to consider. We are all hoping that in the intervening time, an auto road may make the distance much less and thus make this mother's heart a bit less anxious.

10. In order to make the trip a bit easier for her husband by having companionship, and in order to help in many ways, one mother bundled her four children, the youngest a mere baby, on horses, and off they set for a several weeks' trip. While I was not there to see, I know that every night each child could easily find their night clothes and would fold their day clothes neatly by the bed wherever that bed happened to be. This I do know from what I have seen. That is a trick even in civilization, but in the interior of Brazil, and traveling on horseback, well!!!

11. "I feel that for the good of my soul, I just must get out for Mission meeting, take whatever effort it may." In this case the effort consisted of bringing four children one day's journey by truck, 5 or 6 days on a slow river boat, and three days by train. Once it was necessary to go by truck to the railroad. It took almost 2 weeks and they had to swing their hammocks every night under the trees.

These are only a few of the many incidents that make a missionary's wife a real helpmate. And as for the missionaries themselves, there is so much we might say, but will let certain characteristics speak for themselves.

Among the ranks at the present time, we find the missionary statesman; the one who especially is secretarially minded, the one whose mind especially deals in fine details, the evangelistic orator; the accountant-minded; the especially thoughtful one; the developer; the lovable pastor; the lover of youth; the Good Samaritan, the jovial, whole-souled one; our modest, efficient doctor, the witty Greatheart. But there is one thing that describes them all they are all filled with the one passion -- the evangelization of Brazil.



### Resumé of the History.

Thus the waves, starting from the impact of the first missionaries, have widened out all over Brazil, until there is only one State in the Republic which has no Presbyterian Church, that of Rio Grande do Sul, which was ceded to the missionary work of the Episcopal Church South, a Comity agreement which has been scrupulously respected by the missionaries. But in all the other States there is prosperous work, so prosperous in fact that it is impossible for the National Church to care for it all.

In 1888 the Presbyterian Church of Brazil was organized; 1/3 Brazilian ministers, 1/3 missionaries of the Pres. Church in the U.S.A., and 1/3 missionaries of the Pres. Church in the U.S. It has today 1 General Assembly, meeting every two years, 3 Synods, which meet on the alternate years, and 18 Presbyteries. This is the first daughter church of the Presbyterian churches in the States. It has two Theological Seminaries, one in the North and another in the South, having about 50 students; has a missionary whom it supports in Portugal; a missionary among the Indians in Matto Grosso, and has a large share in cooperative work for lepers, tuberculosis patients and other hospital enterprises.

The Presbyterian Church of Brazil (its official title) has today (1936), 168 ministers, 261 churches, with hundreds of preaching points, 41028 members, 2825 of whom were added during the last year; 871 Sunday-schools, with 50250 scholars.

The Independent Presbyterian Church, which split off from the Presbyteria Church in 1903, has today 43 ministers; 130 churches, with also hundreds of preaching points, 13600 members, of whom 980 were added during the last year, 170 Sunday-schools, with 12100 scholars.

Uniting these two Presbyterian churches, for they both are the result of the missionary work of the Presbyterian Churches in the States, there is a Presbyterian force in Brazil of 211 ministers with 391 churches and a communicant membership of 54628, 1041 Sunday-schools, with 62350 scholars. There are also 42 missionaries of the Pres. Church North and 39 missionaries of the Pres. Church, South. These are engaged in evangelistic work on the frontiers, medical and educational work. Only two missionaries are in the Councils of the Brazilian Church and hence the latter are both "self-propagating, self-supporting and self-governing" churches, the ideal of all real missionary work. God has set His seal abundantly on all the work and to Him shall ever be the praise. May He abundantly bless His Church in all her great enterprises.

### Educational work of the South Brazil Mission.

Simonton saw at once that ignorance was the handmaid of the Church which held in thralldom the people of Brazil. Hence he bestirred himself to establish schools, and in 1861 his own brother James came to Brazil to open schools. One was established at Vassouras the same year, in the State of Rio, but its existence was very short, closing in 1862.

In 1869, in his own home in Campinas, the Rev. G. Nash Morton, of the Southern Pres. Church, established the first school of higher learning of the evangelical Church in Latin America. This later became the Collegio

Internacional, of glorious memory, perpetuated in the Instituto Gerson in lavras.

It was in 1870 that the first permanent educational work of our Mission was started, by Mrs. G. W. Chamberlain, on the porch of her own home, near the present Luz Station. This met with such success that Dr. Chamberlain established the Escola Americana, which is still in existence, and from which came the Mackenzie College, in 1890, the whole institution having in 1936 more than 1700 pupils.

In 1892, Misses Kuhl and Dascomb founded in Curityba, State of Paraná, the "Escola Americana", which contributed largely to the progress of the Gospel in that State. It still continues as the Gymnasio "Belmiro Cesar", in memory of the first Brazilian ordained in the north of Brazil, under the direction of his son, the Rev. Luiz A. L. Cesar, the pastor of the Curityba Church, being the first one of the educational institutions of the S.B.M. turned over to the direction of the Brazilian Church.

In 1894 the "Escola Americana" of Bahia was started by Miss Laura Chamberlain, afterwards Mrs. W. A. Waddell, in the capital of that State, and after a long and chequered career, it is perpetuated in the "Gymnasio Americano", begun in 1928, now having fine buildings of its own.

In 1904 an Escola Americana was started in Florianopolis, Sta. Catharina, but only continued for a few years, in view of the founding of the modern public schools of that State, established by a man who was trained in the public schools of Sao Paulo, for whose organization Dr. H. M. Lane, the director of our own "Escola Americana", loaned the services of his Normal teacher, Miss Marcia Browne, in whose honor the State Government gave the name of "Escola Marcia Browne" to one of its own institutions. Thus our school system is being perpetuated in the progressive State of the South.

On Jan. 26th, 1906, the family of Dr. W. A. Waddell arrived at Ponte Nova, a farm on the Utinga, the only stream in interior Bahia which never runs dry, and found that 15 minutes before them there had arrived from as many directions six girls, whose parents had insisted on their living and studying with the Waddell family. On Jan. 28th, school was started and continues to this day. It has been one of the most productive educationally of the Mission's institutions. At one time there were 50 schools in Bahia and surrounding States which were taught by girls trained in the institution and from it have come many of the ministers of the Presbyterian Church in northern Brazil and several in the south.

In 1915 there was realized in Castro, Paraná, one of the long dreams of Rev. G. A. Landes, the founding of a school, the Instituto Christão, which should enable young people, who had not the means to pay for schooling, to get an education by working part time. Under almost unsurmountable conditions, Rev. and Mrs. H. P. Midkiff put the school on its feet and from it has gone a constant stream of young men and women who are contributing today to the upbuilding of their country. Eight men are in the ministry of the Presbyterian Church of Brazil and one is the able secretary of the Sunday-school Union of Brazil. Messrs. Wright, Wyant and Reasoner have "carried on", and in 1937 the school is being turned over to the able direction of one of its own graduates, the Rev. Martinho Rickli.



In 1922 the Mission purchased in Matto Grosso, at Burity, on the central table-land, a 24 sq. mile farm. It only cost \$4000.00, including the two buildings on the place, so it is believed to be one of the largest and cheapest properties the Board has ever owned in any country. In July of 1923 a farm-school was begun, with Rev. A. J. Martin as director and Mr. & Mrs. Moser as the American teachers. Later the latter took complete charge and they have carried on a school under almost unbelievable conditions. The coming of Miss Hastings strengthened the work and its influence is already reaching over into neighboring States. Several teachers have been prepared and young men are studying for the ministry in others of our school.

In 1928 the Mission started at Jandira, in the State of São Paulo, about an hour's journey from the Capital, an institution which has already had most far-reaching results. While medical and law students, after finishing their gymnasium courses, had two years of propedeutic work before entering on their professional studies, the students for the ministry of the Gospel had no such privilege and were thus placed in a disadvantageous position before their colleagues of professional training. Already the Rev. Mattathias Gomes dos Santos had seen a vision of such an institution for ministerial students. But it was left to Dr. W. A. Waddell to crown his educational efforts in Brazil, as shown in Mackenzie College and Ponte Nova, by the founding of the Curso Universitario "José Manoel da Conceição", named after the first Brazilian ordained in Brazil, an ex-priest. This was to be a self-help institution. On Feb. 8th, 1928 it opened, with 3 teachers and 3 students, 12 being matriculated during the first year. Until March of 1937 the matricula reached the total of 183, of whom 36 have been graduated. Already 11 have been ordained to the Gospel ministry and 16 are in the Seminaries. But the greatest contribution of the institution has been the deepening and widening of ministerial training in all Brazil. Later young women were received into the institution for training as teachers for the Mission schools of the far interior and already young people trained at the J.M.C., as popularly called, are teaching at Burity, Ponte Nova, Castro and Cavalcante.

In 1929 an "Escola Evangelica" was started at Planaltina, in the State of Goyaz. It was planned that the school should be run with the same ideals as the schools of Castro and Burity but so far it has only been possible to have a parochial school. One has also been established at Cavaleante, on the central table-land, where the young teacher, a graduate of the J.M.C., ran the day-school, a Sunday-school and also conducted the Sunday services.

The latest of the Mission schools have been in the State of Sta. Catharina, at Lages and Herval. Only the former has survived, through the strenuous efforts of Mr. & Mrs. Midkiff, and is being directed this year by a graduate of the J.M.C., who plans to enter the Seminary in 1938.

It is perfectly safe to say that our Mission schools have been the means of furthering mightily the educational standards of Brazil and of sending into Gospel work dozens and dozens of Gospel trained men and women, thus amply justifying their founding and maintenance.

Not insignificant also has been the contribution made by the Mission to the training of the ministry of Brazil. Beside the young men who received all their theological training from missionaries, it was the Mission which founded the first theological Seminary in Rio, in 1867. Later when the Presbyterian Church of Brazil founded its own theological institutions, the Mission has freely granted the services of its missionaries, Messrs. Kyle, Porter, Kolb, Lenington, Anderson and MacLaren, to help in the teaching of these institutions.

# MEMBERS OF THE SOUTH BRAZIL MISSION.

No.	Name.	Joined Mission.	Left Mission.	Died.
1.	Mary P. Dascomb	1869-1896	1917	11-10-1917
2.	Elmire Kuhl	1874-1896	1917	10-10-1917
3.	Rev. G. A. Landes	1880-1896	H.R. 1923	
4.	Mrs. " "	1880-1896	H.R. 1923	
5.	Rev. G. L. Bickerstaph	1885-1896	H.R. 1934	
6.	Mrs. " "	1895-1896	H.R. 1934	
7.	Rev. R. A. Denington	1896		
8.	Mrs. " "	1896		
9.	Rev. J. M. Kolb	1884-1902		13-1-1921
10.	Mrs. " "	1883-1902	H.R. 1923	
11.	Rev. T. J. Porter	1890-1907	H.R. 1932	26-12-1936
12.	Mrs. " "	1890-1907	H.R. 1932	
13.	Rev. A. C. Salley	1910		
14.	Mrs. " "	1910		
15.	Rev. C. A. Carriel	1911	Res. 1917	
16.	Mrs. " "	1911	Res. 1917	
17.	Rev. H. A. Hickiff	1911		
18.	Mrs. " "	1911		24-4-1931
19.	Mrs. J. M. Hallock	1914	C.B.M. 1929	
20.	Rev. P. S. Landes	1912-1915		
21.	Mrs. " "	1915		
22.	Miss Jean Stoner	1916	Res. 1920	
23.	Rev. A. J. Martin	1918		
24.	Mrs. " "	1918	1931	20-6-1931
25.	Rev. M. H. Cook	1921	Res. 1927	
26.	Mrs. " "	1921	Res. 1927	7-1-1934
27.	Miss Bessie Allen	1921		
28.	Mr. H. O. Moser	1922		
29.	Mrs. " "	1922		
30.	Mr. J. K. Greene	1922	Res. 1925	
31.	Mrs. " "	1922	Res. 1925	
32.	Miss Geneva Hall	1922	Res. 1926	
33.	Rev. L. L. Wright	1923		
34.	Mrs. " "	1923		
35.	Rev. F. F. Graham	1910-1925		
36.	Mrs. " "	1925		
37.	Rev. D. T. Reasoner	1925		
38.	Mrs. " "	1925		
39.	Rev. C. R. Harper	1925		
40.	Mrs. " "	1925		
41.	Miss Helen Waddell	1925	Res. 1930	
42.	" Annie L. Hastings	1926		
43.	Rev. J. A. Waddell	1890-1927	H.R. 1932	
44.	Mrs. " "	1893-1927	H.R. 1932	
45.	Mr. J. W. Wyant	1927		
46.	Mrs. " "	1927		
47.	Rev. R. E. Good	1928	Res. 1934	
48.	Dr. R. B. Rock	1930	Res. 1932	
49.	Dr. K. C. Waddell	1931	Res. 1933	
50.	Mrs. " "	1931	Res. 1933	
51.	Miss Margaret Grotthouse	1931	C.B.M. 1935	
52.	Mrs. H. A. Hickiff	1932		
53.	Dr. D. C. Gordon	1929-1932		
54.	Mrs. " "	1929-1932		
19.	Miss Anna C. Palmer	1912	Res. 1915	
20.	" Dorothy Martin	1912	" 1915	

Please insert & change numeration thereafter





Issued by  
THE FRIENDS OF SPAIN  
Room 901, 254 Fourth Avenue,  
New York City.

## THE SPANISH BISHOPS JUSTIFY THE REBELLION

- - - - -

The Spaniards and foreigners well acquainted with the real causes of the Spanish rebellion will detect at once the misrepresentations and open untruths of the bishops' document. But I am afraid that the number and representation of so many high church dignitaries may mislead many, particularly in countries like the United States and England, where bishops are considered usually truthful and very cautious in their affirmations. For such persons principally I write this circular and also, of course, for the better information of the "Friends of Spain."

Before entering fully into the bishops' pastoral, let my readers ponder the following facts:

(1) All those prelates who signed the pastoral were elected to their high ecclesiastical positions because they were fervent friends of the Spanish monarchy and personal friends of ex-King Alfonso. Therefore they were, from the very beginning, enemies of the Republic.

(2) The majority of them were absent from Spain when the rebellion started and none of them remained even a week in the territory controlled by the legal Government, so they speak not as real witnesses of the facts but only from hearsay.

(3) They wrote the pastoral by request of Franco, the leader of the rebellion upon whom they now depend largely for their living and who promises them to restore the union of church and state and the supremacy of the Roman Catholic Church against any other religion.

For the sake of brevity I will base myself on the five points which, as syntheses, were published the 3rd of September in THE NEW YORK TIMES, and give only unquestionable facts; the bishops say:

(1) "The Church did not want the civil war in Spain..."  
If so, then why were the names of many leading ecclesiastics - among them bishops and cardinals - found on the lists of contributors for financing the rebellion? Why then was the following on the list of secret orders found in the possession of two rebel officers captured by Loyalist troops during the first week of the rebellion: When you enter a town, see at once the local priest, who will give you the list of our enemies? Then why, when the commission of ecclesiastics and military men in Sigüenza reached a tie in voting whether to surrender to the Government or to continue fighting, was the deciding vote of the Bishop (who was president) cast in favor of continuing the war? And why did many of the bishops publicly bless the rebellious soldiers, and thousands of the priests take up arms against the Republic? The first two facts are of public knowledge; while the others are not only of public knowledge, but have also been boastfully corroborated by Queipo de Llano in his radio talks.



Again, if "some of the sons of the Catholic Church, in their personal responsibility to save the principles of Christian religion and justice, took up arms," how can the bishops explain that the most devout Roman Catholic provinces of Spain - namely, Alava, Guipuzcoa and Vizcaya - took up arms in favor of the Government and against Franco? Why can't they explain that very many thousands of priests and friars are now being authorized to officiate in the territory controlled by the Government, or Loyalists?

(2) "Sinco 1931 the legislative and executive power in Spain has changed Spanish history in a sense contrary to the needs of the national spirit..." How does the hierarchy interpret the following facts? The Republic was established by a municipal election. In all the important cities of Spain - North, East, South, West and Center - the victory for the Republic was an astounding one. Even in Madrid, capital, of the monarchy, the majority for the Republic was more than twelve to one. The King was given forty-eight hours in which to fulfill his promise to abdicate; and, after consulting with political and military leaders, he decided to leave Spain at once. If that election did not prove that Spain as a whole repudiated the historical monarchy and wanted a change of national spirit, then I do not know what kind of demonstration would be convincing.

A similar thing happened when the members of the Constitutional Congress were elected. A great majority voted Republican; and, that the election was quite fair, can be proven by this fact: In Navarra, in the Basque Provinces, and in a great part of Old Castille where Catholic and monarchical sentiment prevailed, the people elected a Catholic and monarchical majority. Now then, if Spain was well represented in that Constitutional Congress, was she not within her rights to change Spanish history - if she pleased - particularly when the history of Spain while controlled by the monarchy and the Roman Catholic hierarchy had been so bad? When the country, in spite of enormous wealth in mineral resources and fertile land, had been a country of near-starvation for millions; when it had the largest percentage of illiteracy and the lowest wages and standards of living of any country in Europe; were not the Republicans justified in seeking to change its history?

The bishops persist:

(3) "The elections of February 16th (not 3rd), 1936, were unjust..." In what respect? In Spain, the law regulating elections is favorable to majorities; is identical to the law of England and, in part, to the law according to which the President of the United States is elected. Even in our own country a President can be elected by a minority vote; that is, a majority of a few hundreds in the states of New York, Illinois and Pennsylvania, can outweigh a majority of millions in other smaller states. In the last general election in England, the Labor Party had an increase of nearly two million votes, and the National Party a decrease of one and a half millions; and yet the proportion of candidates elected did not follow that increase and decrease. Are we going to say that the last general election in England was an unjust one? Or that, when Bryan got a majority of votes but a minority of delegates, the election was an unjust one?

By the way, have the bishops forgotten that, in the election of 1933, that same law favored the Catholic candidates and, with the connivance of Lerroux, gave them the balance of power in the Congress? If they could honestly rejoice in their own victory in 1933, why call that of the Republicans in 1936 an unjust one? Have they two standards of judgment?

When one considers the circumstances of the 1936 election, he cannot but be surprised at the victory of the Popular Front. Conditions for the victory of the Right Hand parties were so favorable, and for that of the Popular Front so unfavorable, that many of the Republican leaders advised Azana not to enter into that election. The following are facts which nobody can deny:

During the two years the Right Hand parties were in control, they destituted from office all Socialist and Republican mayors, and put in their places monarchists or friends of the Right Hand. When Portela Valladares was given the decree for the dissolution of Congress and the proclamation of a new election, he promised to restore those destituted mayors; but he never fulfilled that promise. Two cardinals, as well as several archbishops and bishops, published pastorals ordering the people not to vote for the Popular Front candidates but to vote for those of the Right Hand, under penalty of mortal sin. The aristocrats, and particularly the greatest Spanish millionaire, Juan March, gave millions of pesetas to make propaganda and buy votes for the Right Hand. When Ambassador Fernando de los Rios, the leading Republican candidate for the Province of Granada, went around the province campaigning, in many towns the Civil Guards forbade him to enter and speak; twice he was shot at, but fortunately not hit. In Malaga, where I was living, in their desperate attempt to win the election the Right Hand forces did away with the voting boxes in all of the sixty-five precincts in which the Popular Front had the majority of votes. And yet, in spite of all such treachery and tricks, the majority was overwhelmingly for the Popular Front. Even Gil Robles himself, leader of the Right Hand parties, said two days after the election in his own paper, *EL DEFEATE*, that until two o'clock he had been confident of winning but that, after two o'clock avalanches of working-men who usually did not vote, went to the polls for the Popular Front, and so he was defeated.

But there is yet something more wrong in that statement. The bishops say that the Right Hand got 500,000 more votes than the Leftists. Here are the true statistics, as given in *FOREIGN POLICY REPORTS* for January 1, 1937:

"Including the figures for the Basque Nationalists (132,247), who are now supporting the Popular Front government, the liberal and labor groups had a total of 4,206,156 votes, as compared with 3,783,601 for the Right parties, and 681,047 for the Center."

Since the so-called Center was represented by Miguel Maura, Portela Valladares and some groups of the Radical Republican Party, this Center must be considered nearer to the Left Hand parties than to those of the Right Hand; because Miguel Maura and Portela Valladares were personal enemies of Gil Robles, true Republicans and anti-monarchists. So we can reach these two conclusions: First, that excluding the Center, the Popular Front had an absolute majority of 422,555; and Second, that if we include the so-called Center, its majority was 1,103,602.



It is abhorrent that high church dignitaries, to legitimize the rebellion, call the war like an "armed plebiscite." A prominent Professor of History in the University of Columbia, Dr. James T. Shotwell, replies:

"What right have these foreign troops to cast their votes in the blood and iron ballots that blotted out Basque liberties?"

An "armed plebiscite" is an obvious absurdity, sinister in the contempt it reflects for democratic procedure.

(4) "The Communist International had armed a revolutionary Spanish militia...." the bishops pretend. It seems incredible to me that persons who - at least from a sense of dignity - ought to be more careful to say the truth, should make such untrue statements. I was in Malaga when the revolution started there. The rebel military leaders had in their possession the cannons, machine guns and soldiers, which left the Government with practically no modern armament of any kind, merely some old hunting guns, old pistols, axes and such things. The same happened in all other provinces. In Madrid, when the defenders of the Government went to fight the rebels in the Guadarrama Mountains, they had only one mauser for every three men. In Catalonia, the proportion was no better. Certainly, the Communist International had armed the militia of the Government very carelessly and inefficiently! Such a statement as that quoted from the pastoral of the bishops may mislead some Americans; but in Spain it will only arouse indignation and ridicule.

George Seldes, a veteran war correspondent who has written various books on foreign affairs and who returned from Spain this spring, says nothing against the bishops:

"It is documentarily proved fact," continues the pastoral letter, 'that in the scrupulously prepared scheme of the Marxist revolution, which was being made ready and which would have broken out in the whole country,'... There are no facts, no documents, no proofs which any judge, jury, or objective person could accept of this charge. It is the same red-baiting stuff of the Zinovieff letter, a fraud which cost the Labor Government power in England in 1924, and the 'Communist Plot against the U.S. in Mexico,' which was a fraud, although sent out by a member of the United States State Department in 1927. H. R. Knickerbocker, now of the Hearst press, discovered in Berlin the factory where these and similar red-baiting documents are manufactured."

(5) "The civil war is legitimate, because five years of continuous outrages...." the bishops proclaim. The good bishops - incredible as it may seem - have forgotten that, during two years of the five the Republic had been in existence, the Right Hand parties in combination with the forces of Lerroux had control of Congress and control of public life; and oh! what enormous injustices were committed in those two years. They set at naught the separation of church and state by restoring the budget for the church and by giving education again largely into the hands of Jesuits, friars and nuns; they destroyed without compensation the cultivation of fields which had been given by constitutional law to peasants; and they crushed the Asturian Rebellion of October 1934, with atrocities so revolting that one can scarcely credit them.



In connection with the last injustice mentioned, here are facts which no bishop can deny and which will give light to the readers: Ambassador Fernando de los Rios visited Asturias afterwards, and prepared a confidential report vouched for by reliable witnesses and documents. Without his knowledge, that report was partly copied and reproduced in a French paper. At that time, Lorrourx and the Catholics were in power; and, when Lorrourx read the French article, he stated indignantly in the leading Spanish papers: "If a tenth part of those accusations are true, we have to punish severely some military leaders; but, if they are not true, Professor Fernando de los Rios has to go to jail." A Supreme Court commission was appointed to indict Professor Fernando de los Rios; but, after two hearings and after sending a commission to Asturias, the Supreme Court told Lorrourx that all the charges were true, and more besides. And yet, no military man was disciplined, nor anything else done to right those wrongs.

The bishops now complain of so many Catholics being martyred; have they forgotten the atrocities in Asturias? Have they forgotten the more than 30,000 prisoners in jail afterwards, the majority of them not guilty of any crime whatsoever? Were not those men also Spaniards? And did not they suffer as great, or greater, martyrdom as those with whom the bishops now sympathize?

To speak of atrocities committed by the Loyalists, when the bishops are bound to know and have never protested against the mass executions in Badajoz, the destruction of Guernica and Mungia, the killing of thousands of old men, women and children in open cities committed by Moors, Foreign Legionnaires, Italian and German soldiers and bombers enlisted with the rebel forces, is to arouse such great indignation in millions of Catholic Spaniards that they will never forget nor forgive the Roman Catholic hierarchy for condoning to some extent such crimes.

And now comes a statement in that pastoral which reveals as exaggerated certain figures given out some months ago by the Vatican City about the number of priests executed by Loyalists. It was said - and published in the leading papers of this country - based on a statement coming from Vatican City that eleven bishops, 17,500 priests and nuns had been executed; but this pastoral gives the number as 6,000 of the secular clergy; and it also comes from Vatican City. Now, I am convinced that - of those 6,000 - the majority were killed fighting in the ranks of the rebels. I am quite convinced, also, that when the whole truth is known, it will be proven that only a few hundreds have been killed in the towns and cities of their ministries, and that ninety per cent of those had aroused the anger and hatred of the common people by showing themselves as old Carlists and enemies of the Republic.

Most significantly the bishops make no mention in their pastoral of the eleven bishops and some nuns who had formerly been declared executed by the Loyalists. Doubtless, they decided it best to be silent now about that previous gross misrepresentation.

Over and over again, however, they do try to make the impression that the burning of churches, the killing of priests and so on, was due to the Komintern influence of Russia, when they are bound to know that - long before Russia became Communist - the common people of Spain did the very same things to the clericals. More than a century ago, when Russia was ruled by a czar and Spain was a monarchy, the Spanish government suppressed all convents of friars and nuns, exiled almost all bishops or put them into jail, took possession of all ecclesiastical properties, and the

populace of Madrid killed scores of friars and priests. Again, about thirty years ago, during the so-called "Tragic Week" of Barcelona, while Russia was still ruled by a czar and Spain by a king, scores of priests and friars were killed on sight in the streets of Barcelona and many churches were burned. Were these things also inspired by the Komintern of Russia, even if it had not then come into existence? No, the explanation has been well put by Salvador de Madariaga in his important book, "Spain," published a few months before the Republic was established, when he said that - of all the clericalisms of the world - Spanish clericalism was the worst.

On July 19, 1936, four hours after the common people of Malaga had defeated the revolution, and when they were burning the mansions of fascists and other enemies of the Republic, I with my wife could walk peacefully through the streets of the city, in which I was well known as a Christian minister and a writer and lecturer on religious subjects.

No, the hatred of the common people of Spain is not for the minister of God; it is for the political clerical.

### Results

Will such a pastoral change the attitude of the millions of the best and most highly cultured Catholics who from the very beginning of the rebellion gave their support to the legally constituted government? By no means. Here are some striking facts: Two months after the pastoral was published (the pastoral was published in Spanish in June and in English in September) the government authorized about 14,000 priests and friars to officiate. It is true that the Pope forbade them to accept and use such authorization from the Spanish Government. The Pope and the Spanish bishops are deeply concerned in presenting the government of Valencia as anti-God, and how can they continue to propagate such a calumny if thousands of priests and friars say mass, confess the faithful and practice in private and public the Roman Catholic religion? It is preferable for them to deprive the faithful of the comforts of religion than to be deprived of a good pretext to calumniate the government. That type of spirit will reveal to my readers that the main interest of the Pope and bishops is not religious but purely political. Will the Catholic leaders abstain from officiating? Not at all. They are absolutely convinced that the Pope and the bishops are not only traitors to the country but, worse still, traitors to the ideals of Christianity.

I have at hand a great many testimonies from canons, priests and friars but I shall only quote the protest of a leading Catholic layman, the editor of the most cultured Roman Catholic magazine, José Bergamin:

"You (bishops and Pope) have been traitors to the Catholic ideals. Many of you have become blasphemous and sacrilegious, using the sacred images and relics to bless criminals who have killed thousands of children, women and old men; some of you even used the sacred host to bless Moors and Italians to invade Spain. You have committed the unpardonable sin of being traitors to your religion and to your country."

The religious situation of Spain is similar to the situation of England of the time of Henry VIII with this difference. In England the bishops sided with the King against the Pope. In Spain today the bishops side with the Pope against the legitimate government, and thousands of the lower clergy side with the government against the Pope. Logically and very naturally, more millions of Catholics who feel compelled in good faith and conscience to break with papacy and episcopacy will try to justify their attitude, and the best and most cultured of them will go for the justification of their conduct to the primitive church beliefs and doctrines. Those Roman Catholics offer to me the greatest opportunity for the gospel and the greatest hope for the evangelization of Spain in great scale. Oh, how much I pray and work that God enables me to go back to Spain and help in this providential emergency. I recently received a letter from my secretary while I was in Melage who is now in Madrid as editor of one of the great Spanish dailies AHORA. He tells me I would not be able to imagine the great changes of the new Spain which is emerging. He belongs to the promising party of unified youths, a party which reaches almost a million young men and girls. He really pictures in his long letter a marvellous and new Spain and he ends saying, "You can rest assured that we are working day and night for the new Spain, and are ready to die in the fight to accomplish it."

In the September 22nd issue of THE CHRISTIAN CENTURY Sherwood Eddy says:

"I had supposed that Spain was a degenerate country, left stranded in the backwaters of history. But to my surprise I found a new Spain which may be a pioneer of a new world, as it once was the pioneer in opening up a new hemisphere in the West.

"The Spaniards have fought marvellously. They have built up a disciplined modern army of over 600,000 men and have three times the potential manpower of Franco, to whom the masses of the common people are not loyal. They have evolved a new type of general, somewhat like Garibaldi, in the persons of Lister, Modesta, Campesino and Carlos, several of whom I met. Lister was once a stonebreaker on the road. Carlos was a miner. A third loyal general is still called "the peasant." While Franco's side has the advantage in equipment, the loyalists have a decided superiority in spirit and numbers. If the Spaniards were left to themselves they could defeat Franco in a few weeks....

"The Spanish revolution is a struggle for independence, like that of the American colonies. But it is a struggle against wrongs a hundred times as great as those our forefathers endured, wrongs suffered for two thousand years. It is a fight to halt the world advance of fascist dictatorships which mark the last stage of disintegrating capitalism. Positively, it is a struggle for the building in backward Spain of a new social order which may yet prove a harbinger for the democratic world of the future."



The President of the Republic, Manuel Azafia, in his recent speech pronounced in Valencia said,

"...I hear frequent talk of the reconstruction of Spain; it is natural enough. We shall have to rebuild the cities and the factories and the roads, set up the machines again: but all that is political work, Governmental work, and the task of the Ministers or of the Syndicates. I am not talking of that now. There is another aspect of the reconstruction of Spain which concerns me: the reconstruction of Spain on the moral and spiritual plane of the country, more important than the other reconstruction, for without it the other could not be achieved..."

(Signed) JUAN ORTS GONZALEZ

Richmond, Virginia  
September 26, 1937.

WEDNESDAY, MARCH 1, 1939.



o  
ba  
from  
these  
the J  
T  
wide  
cyno  
glam  
fashi  
migl  
our c  
Calif



## (LATIN AMERICA AND TOTALITARIANISM)

From letter column of the Birmingham (Ala.) Post, August 15, 1940, where it was given a different heading by the editor.

---

Editor The Post:-

There has been much discussion in recent months of the desirability of uniting North and South America against the menace of totalitarianism. But there are two reasons, which nearly every one seems to have overlooked, why that sort of government would be much more acceptable to our neighbors on the south than to us.

First, nearly all Latin-American countries have more women than men; partly on account of wars and revolutions, partly because of the emigration of men, and partly from more obscure causes. A similar condition existed in the southern states during the Reconstruction period, seventy years ago, and it exists now in most European countries. Whatever the cause, wherever women are in the majority the men do not have to strive very hard for their favors, and thus tend to become docile, and inclined to follow the path of least resistance. And in such communities almost any man can get married, and the weak and inefficient ones have about as good opportunities as the strong for perpetuating their kind.

It is an interesting and probably significant fact that women outnumbered men in Ireland for many decades, when it was a sort of vassal state. But with the lessening of emigration the balance turned in favor of the sterner sex about 1905, and since then Ireland has won almost complete freedom from England. The royal families of Europe had about 25 percent more sons than daughters for several centuries prior to the World War; but since then the trend has been in the other direction, and the king business has slumped considerably, as I pointed out in a letter in the Post of Feb. 27, 1938.

The second factor is that in most parts of the world outside of the United States, Canada and Australia the people have for centuries huddled together in villages and cities for mutual protection, and thus lost much of



the self-reliance that they might otherwise have had. Our republic was founded by the bolder spirits, who broke away from the sheltered life, paternalism and regimentation of Europe, and asked no favors of anybody; and that tradition is still strong here.

Early explorers of America found the Indians living in villages and pueblos, and even in such a thinly settled country as Mexico, where Indian blood has always predominated, the Indian tradition is so strong that the census of 1921 found only 33 isolated habitations in that whole country, as compared with probably at least a million in the United States.

If isolation is conducive to self-reliance, as here suggested, it is not surprising that the United States produces more statesmen in proportion to population than Europe or South America, and that most Latin-American countries have long been accustomed to dictators, benevolent or otherwise. The predominantly rural population of the South ought to give it an advantage in this respect, and we like to think that our statesmen are the equal of those in any other part of the country. Certainly the thickly settled northeastern states, although they may excel in education and science, have little to teach us in the way of statesmanship.

ROLAND M. HARPER.

(University, Ala., Aug. 12, 1940)

---

#### SUPPLEMENTARY NOTE

The foregoing letter does not tell the whole story, because in order not to spoil its chances of being published it had to be kept short, and some facts that might be discouraging to city boosters and others were left out. Some of them are added here.

Females have outnumbered males in the Negro population of the United States ever since about 1835, and even at birth the proportion of males is always less among them than among the whites. Negroes also seem to have a more gregarious tendency than whites, having lived in villages in Africa much like the American aborigines, from all accounts. These facts seem to have been overlooked by all the agitators who are striving for race equality, and there is no easy way of changing the situation by education, exhortation, legislation, philanthropy or planning, as far as we know.

There are more women than men in the urban population of the United States, and this together with the loss of self-reliance that seems to be inevitable in city and village life helps explain why most of our large cities have been afflicted with political bosses

at one time or another, and why the farms produce more statesmen in proportion to population than the cities, but fewer now than formerly, on account of the growth of cities, and city influences.

City life of course has its advantages, especially in labor-saving, for in a city many public services, such as police protection, water and lights, that the farmers used to provide for themselves, or do without, are furnished by the municipality, or corporations. The economies are especially marked in apartment houses, which for one thing are much cheaper to heat than the same number of families in separate houses. But all this tends to destroy individuality and initiative, and make the people flabby if not childish. The rapid extension of urban conveniences, such as mail delivery, paved highways, consolidated schools, telephones, radios and electric lights, to the rural districts in recent years, with ever-increasing taxation for new governmental services, bids fair to make mollicoddles of the farmers too, and pave the way for totalitarianism here.

In the Montgomery Advertiser of August 15, a few hours before this letter was published, there was an item on the editorial page headed "Helpless city dwellers," based on an editorial in the New York Times, relayed, with comments, through two southern papers. The Times editorial said, in part:-

"Country people are, usually from necessity, accustomed to looking out for themselves. By temperament they are more self-contained. . . . A city person regards everything he can do for himself as a sign of genius. He expects to be admired and praised for not being totally helpless."

They might have added that the substitution of machinery for muscle, with its consequent softening effects, is more prevalent in cities than in the country, and now than formerly; and that in some cases city people are discouraged by labor unionists from attempting any work outside of their regular routine.

The sheep-like mentality of city people is illustrated by the proclamations of many mayors in recent years, fixing the beginning and end of the straw-hat season; which seems to be taken seriously by some, but would be un-thinkable in the rural districts. The many special "weeks" for this, that and the other fad that we have had since the World War have their chief following, if any, in the cities.

---





Notes on Report of Rev. Edward G. Seel, Executive Secretary  
of the Colombia Mission.  
Presented to Executive Council January 25, 1939.

The following paragraphs are not intended as a full description of the situation in Colombia, nor of the work of the Colombia Mission. The Council is doubtless familiar with conditions in Latin America, and knows what most American congregations do not know, namely, that Colombia is a field that needs the missionary, and is worthy of our best enterprise; that it is a land in which the Way of Salvation in Christ is as yet but meagerly known; that due to Roman Catholic hostility, the Christian worker has encountered difficulties as great as those of Mohammedan lands; that the present is a time of special opportunity in Colombia.

The Field Colombia occupies a roughly rectangular area in the north-west corner of South America. The cutting off of Panama, when the first President Roosevelt "took" the isthmus in order to build the Canal, left Colombia with approximately 750 miles of coast on the Caribbean and 850 miles on the Pacific. The area is about ten times that of the State of Pennsylvania. Population nearly 9,000,000. Due to the varying mixture of Negro and Indian and white strains, people of low coastal levels are darker, while those of highlands of interior are lighter or white. Few Indians are left, and these are found in remote regions of eastern pampas and western slopes. On account of the mountainous character of the country, highways and railways are few and travel is slow and expensive. The missionary travels by train and bus, by river steamer and dug-out canoe, on horse and mule-back, to reach the widely scattered believers or to open new centers.

Roman Catholic Domination Since the 16th century, when Spain explored and conquered South America, Colombia has been under the domination of the Roman Church. In nearly every aspect of life the power of the church has been supreme with but few and short interruptions, so that it may be said that this Church has done for the people, or left undone, precisely what it has wished. The result here, as almost everywhere in Latin America, has been corruption in political life, obscurantism in religion, illiteracy even today 70%, low moral standards (more children born out of wedlock than within), amazing spiritual poverty.

The people of Colombia have marked capacity for the things of the spirit and respond to the appeal of the good, the beautiful, the true. If instead of having been fed on the dry husks of ecclesiastical ritual, they had been nourished these 400 years on the Living Bread, they might today be strongly leaders in Christendom. It is our duty to give these people, who in no sense may be regarded as evangelized, the pure Gospel of Christ, so that He, and not a Romish pope nor a hierarchy of priests, nor any pantheon of saints, may have the pre-eminence.

Occupation In 1856, Col. James Fraser, a Scotch Presbyterian, an officer of the British Legion which had helped Bolivar win the wars of Colombia's independence, urged our Board to send missionaries to this land. The response of our Board was very limited, in fact until 1910 there were rarely more than two or three missionaries in all of Colombia, and often there were none, due to furloughs. Until quite recently, ours has been the only body engaged in the evangelization of Colombia, though only since Dr. Speer's visit in 1910 can we speak of a "mission" in Colombia. Our first missionaries went to Colombia 82 years ago, yet only 14 General Meetings of the mission have been held. In 1930 a World Dominion Movement survey characterized Colombia as the least evangelized area in the world. This gave rise to the entrance of several missionary bodies, mostly of Faith Missions, which manifest splendid zeal, but have little experience, meager financial backing, and limited intellectual preparation for the enormous task. Few of these new organizations are as yet able to make great contribution to the evangelization of Colombia.

The Presbyterian Mission has work in seven of the 14 States of the republic. These are the most populous, containing three-fourths of the population. We have evangelistic work in 90 centers, carried on by missionaries, and by Colombian workers of whom there are 35. We have 30 elementary schools in towns and rural communities, many of these being self-supporting. Besides, we have four Boarding Schools offering secondary instruction, two in the capital, Bogota, and two in the principal port city, Barranquilla. There were 2000 pupils enrolled in our schools last year. We have also a Bible Training School for rural evangelists, in which there were 13 students last year.

The personnel of the Colombia Mission is utterly inadequate for the carrying out of even a minimum program of missionary occupation. This may be seen from the fact that there are but 29 names on the roster of Colombia Mission. Of these, two have retired (Mr. and Mrs. Lee), two have resigned (Mr. and Mrs. Wise), one has a prolonged leave of absence (Mrs. Douglass), and two will retire on account of age next year. Unless new recruits arrive, there will be 24 effectives on the list six months from now, not deducting those on furlough. There are now only two ordained men in the mission who can give full time to the evangelistic work.

#### Existing work characterized

A. Evangelistic work. Among Colombia's 9,000,000 inhabitants, there are today some 3000 baptized evangelical Christians. The total number of believers is estimated at 10,000. Besides the thriving city churches of Barranquilla, Bogota, Bucaramanga, numerous congregations, are found in country towns and hamlets as yet untouched by modern influences. These isolated groups of believers are attended by the itinerating missionary or by the Colombian evangelist, who all too infrequently visits them to instruct and confirm them in the faith. Converts are won and the work advanced as much by means of the testimony of unpaid local leaders as by the labor of paid evangelists. These volunteers conduct services between the visits of the pastor, go out in groups to evangelize neighboring towns and farms, conduct branch Sunday Schools, spend themselves joyously in spreading the Good News through their personal testimony.

On the whole the Colombian workers are splendid men, impelled by a strong spirit of evangelism. There are few who do not make real material sacrifice to continue in the work. It is gratifying to see their willingness to venture in faith, risking often personal safety for their Lord and His work. They are not merely looking for jobs, but are devoted to this task because of their deep sense of mission.

Relations between the Mission and the national leaders are harmonious. There is fine cooperation in the administration of the work through the Presbyteries, to which missionaries and nationals alike belong. The only unrest noticed arises from the fact that advance is too slow, due to our lack of funds and men. The resulting sense of futility induces discouragement and pessimism as to the future. The Mission nevertheless is pressing ahead in faith. In contrast to the former low average term of service, the present personnel of the Mission averages twelve years of service on the field, and this improved attitude of persistence in the work is reflected in the spirit of the national workers.

The Presbyterian work is now organized under three presbyteries and a synod. In these bodies the national brethren are learning the mechanics of administration and are developing a greater sense of responsibility for the work.



B. Educational work. As indicated above, this includes the four large city schools in Barranquilla and Bogota, and numerous rural schools. The former are accredited before the government so that graduates may take university entrance examinations. The latter are conducted by young teacher-evangelists,- girls trained in our schools,- who go out to towns, villages or farms to teach the children, at the same time helping to build up a congregation. Almost half of these rural schools are independent of mission support.

There is a distinct liaison between the evangelistic work and the educational. In the cities, the large schools are the best recruiting agency for the church, since students are brought into church membership, and at once put to work in Sunday School, Young Peoples societies, Vacation Bible Schools, and other forms of service. The rural schools are parish schools conducted in the local chapel, and directly integrated into the church work.

In a land where illiteracy is so high, there should be no need to defend good schools as legitimate missionary activity. In Colombia, our schools are regarded as essential to the mission's program, for without them it would be extremely difficult to reach thoughtful people in the city, or release people from ignorance and superstition in the country. For the sake of the future church, the mission's educational work must be maintained.

Definite progress is being made in preparing national leaders to bear responsibility in the large schools of Barranquilla and Bogota. At least five of the strongest teachers have been enabled to go abroad for study in the United States or Europe. The principal of the Bogota Girls School is a Colombian lady, with whom missionary teachers are associated in harmonious cooperation. The vice-principal of this school, as well as two national heads of departments in the Barranquilla Girls School, have profited by study in the United States. The vice-principal of the Barranquilla Boys School, who is also the pastor of the First Church of Barranquilla, is just now returning from the Madras Conference. Thus Colombian leaders are being prepared, into whose hands the work is gradually being placed.

C. Medical work. Colombia Mission has, as its only form of medical work, a small Maternity Center in the city of Medellin. The nurse in charge finds time, besides attending to the cases treated at the Center, to itinerate over the State to rural regions, teaching mothers to care for their children, treating the sick and inculcating principles of sanitation and hygiene. In a land where infant mortality is excessively high, where there are endemic diseases that can be successfully combatted, where there are 30,000 lepers poorly cared for, and where evangelical patients in hospitals are ostracised and mistreated on account of their faith, certainly there is much that could be done through medical missionary effort, which would not only alleviate suffering and exemplify the true spirit of Him who came not to be ministered unto but to minister, but would contribute directly to the extension of His Kingdom.

#### Open Doors.

Besides the on-going work just outlined, which must be maintained at all costs and strengthened, Colombia Mission has before it many and varied appeals each of which constitutes an opportunity for Kingdom building service. The Mission is aware, however, of the difficulties with which the Board is confronted in view of the continued shrinkage of foreign missions contributions from the home Church. It therefore offers for the Board's consideration only three appeals, which can be met with a minimum of additional personnel and money.



1. Intensification of Evangelistic effort. Although no missionary is now serving as pastor of a Colombian congregation, the time has not yet come when the oversight of rural congregations and the planting of new centers within the territory for which we are responsible can be wholly placed in the hands of national workers. The field is too extensive and the Colombian workers whom we can support are too few in number to bring about any effective advance. Calls for visits from those who wish to hear the Gospel are coming in great number from many places. With only two ordained missionaries to work so extensive a field, it is impossible to respond to those calls, and the heart grows sick in view of the needs that must go unmet. Colombia Mission needs more missionaries for this basic work of evangelization, together with some increase in funds for Class VII.

2. Student work in Bogota. Not less than 3000 young men and women are studying in the different university schools of Bogota. Among them are at least fifty alumni of our own Barranquilla and Bogota schools, and many others of evangelical sympathy. There are no dormitories, and the students live in boarding houses, or with families of friends, where accommodations are most unsatisfactory. Rooms are dark and cold, food is expensive and of poor quality. There is no library, reading room or study hall where these young folks may prepare their lessons. Typically they study out of doors, when the weather permits, in parks and on the porticos of public buildings. Or worse, they go to the cafes and saloons, and by ordering a drink or a cup of coffee, have the privilege of sitting at a table to do their studying. This is suggestive of the difficulties under which they work, and of the moral hazards they have to meet. A university pastor, working through a student hostel which he could establish and conduct without excessive outlay, could render untold service in this field, and win many of Colombia's future leaders to Christ. Not a few of these students occasionally attend our Bogota church, the pastor of which they remember as a former teacher. The Mission refers this need to the Board and appeals for help.

3. Theological Seminary. The Bible Training School conducted by the Mission at Medellin provides training for rural evangelists in a satisfactory manner. But we have no means of training ministerial candidates who have finished their studies in one of our secondary schools. From among these must come the future pastors of our city churches. Without great outlay, a department can be set up in the Barranquilla Boys School in which these candidates, of whom five will be ready to begin their work in less than a year, can be trained. The churches of Barranquilla, and the gospel halls of the city, will provide occupation and experience for these young men, who by temperament and background, as well as by academic preparation, are fitted for such study and training as is proposed. One ordained, experienced missionary can conduct this Seminary work for the present. Dr. Vanderbilt has expressed his willingness to inaugurate this department, beginning next November, provided there will be some one on the field to take it over when he retires at the age of 70 the following October. May the Mission count upon the Board's support of this project?

What Colombia Mission needs.

Realizing fully that the Board will not, in all probability, be able to sustain and expand our forces indefinitely, Colombia Mission has adopted the policy of consolidating its work and restricting its field by turning over units and areas to the national church and to younger missions as rapidly as these are able to assume responsibility for them. It will still be some years before any considerable amount of work can thus be transferred, and it is our duty to carry on, advancing the work as much as possible for the next eight or ten years. In order

that we may be able to do this, and that a minimum advance may be made along the lines just sketched, the Mission asks the following:

1. That the Board exempt this mission from the quota plan, increasing the active personnel of the mission to 35 missionaries, and replacing losses so as to maintain this number as a minimum working force for the next ten years. (See Action M-417 at end).
2. That the appropriations to the native work classes be increased by \$2000 U.S. per year. (See Minute X-340 of January 1, 1938, at end).
3. That the Board allow the mission to sell certain properties which are not now yielding best return to the work, and authorize the reinvestment of at least a part of the proceeds of such sale in order to implement the work and projects outlined above. Further appeal for appropriations for capital investment should not be necessary for some time to come. Such reinvestment would make possible a new plant for Bogota Girls School, land for Ibaguë Church. Emergency grants are requested to cover cost of sea-wall at Puerto Colombia, destroyed by storm, and paving and sewer assessments levied by municipal authorities in Barranquilla, etc.

Why the present is the time for advance in Colombia

1. The present is an epoch of rebirth in Colombia. The Liberal government elected in 1930 brought to an end half a century of political corruption under the priest-dominated Conservative Party. The new Constitution, adopted in 1936, besides introducing many other needed reforms, guarantees liberty of worship and conscience. The Penal Code, enacted last September, makes it mandatory upon all officials to protect all citizens in the exercise of this liberty. This means that the pure Gospel of Jesus Christ may now be preached and taught freely. Great advance is being made in public education; teachers trained, schools built, etc. Highways so badly needed in Colombia are being constructed, so that our fields are more accessible than formerly. With their hopes revived by these reforms, the people are alert to the significance of the times, and are asking for schools, or starting them on their own initiative. Critical of old priest-dominated schools, they are demanding lay education, with study of Roman dogma optional. This is nothing less than a renaissance in Colombia, which is transforming the medieval oligarchy into a modern democracy. All of this favors the advance of the Gospel, and must be taken advantage of.
2. The Mission is in a favorable position to advance. The work of the Mission is coordinated and unified as never before. Regionalism<sup>is</sup> being broken down, and <sup>the</sup> whole mission is facing unitedly the common task. No personal quarrels hinder cooperation. Mission as working force is functioning effectively, though inadequately staffed. New methods are yielding results.
3. The National Church is ready for advance. The presbyteries and synod are serving to unify national forces, to give outlet for hitherto undiscovered capacities, to encourage Colombian leaders giving them new sense of their importance in the evangelical movement. Encouraging amount of evangelistic work done by laymen, and more will be possible if we can provide limited assistance. Mission is not giving subvention to parishes, but is helping finance projects. Unevangelized character of field explains present level of self-support, which may be expected to rise as church intensifies propagation of Message.

4. Relations between Missionaries and nationals are harmonious. In the management of funds nationals are associated on a basis of equality with missionaries, and are bearing their full share of the responsibility. (See page 2 (A))

5. Movement toward unification of evangelical churches well under way. The Conference of Evangelical Missionaries, meeting every six months, has brought about the adoption of a statement of Christian Doctrine as basis of union among the missions working in the interior, and plans looking toward organic union are well advanced.

These facts, and others which might be added, demonstrate that the present is a unique moment in the history of evangelical work in Colombia. Failure to take advantage of it may undo the labor of years. As "there is a tide in the affairs of men, which taken at the flood leads to fortune", so also there is a tide in the affairs of the Kingdom which, rightly utilized, will lead to triumph. There are seasons in which, if we but let Him, the Holy Spirit will work mightily.

Granted the personnel the Mission now asks for, and the slight increase in appropriations, it is reasonable to expect marked advance in the work during the next decade. Without this implementing of plans and policies, the Mission will be fighting a rear-guard action, but will keep on fighting, even though with diminished morale. Now is the time for advance in Colombia.

- - - - -

M-417 - Personnel Needs of Mission  
(From Minutes of Colombia Mission, January 6, 1939.)

On motion, the meeting resolved itself into a Committee of the whole for the consideration of the personnel needs of the mission. On arising, the following resolutions were approved:

That the Mission wishes to express to the Board its heartfelt appreciation of the Board's generous support of the work of the Colombia Mission during the long depression through which the country and the Board have been passing. At the same time the Mission feels impelled and justified in presenting for the Board's consideration the following reasons for reiterating our request for an adequate staff of missionaries for this Mission.

a) Since this Mission has never had a staff of missionaries commensurate with the size, population and opportunities of the field in comparison with many other Missions under our Board, and

b) Since old age retirement and other unavoidable losses have already depleted our ranks below a practical working minimum for carrying on our present units of work: and

c) Since, after careful consideration, we are convinced that there is not one of these units which we can either drop or turn over to Colombian workers or to any other Mission without unjustifiable sacrifice of essential elements of our program and the loss of the results of many years of sacrificial and tearful sowing; and

d) Since the application of the quota system in sending reinforcements to the fields will soon make it impossible to carry on this work: and



e) Since in a number of other Presbyterian Missions the circumstances are such as to require a diminishing number of foreign missionaries, whereas in Colombia the opportunities for advance are in evidence as never before. . the open door we have so long prayed for is at last appearing . . . we are convinced that retrenchment now would be the greatest of follies.

THEREFORE we earnestly petition the Board to exempt this Mission from the quota plan, to increase the active staff of the Mission to thirty-five (35) missionaries, and to replace losses so as to maintain this number as a minimum working staff for the next ten years.

- - - - -

X-340 - Increase of Peso Appropriation Needed

(From Minutes Executive Committee of Colombia Mission, January 1, 1938)

Having studied with extreme care the estimates of the peso classes for the approaching fiscal year, and having found them inadequate for the maintenance of national workers already engaged in evangelistic work, the Committee urgently requests the Board to fix the basic appropriation for Classes V to X at \$24,000.00 pesos, beginning April 1, 1938. This request is based on the following considerations:

1) Since 1934, when the native work appropriations were placed on a pesos basis, the purchasing power of the Colombian peso in the local markets has diminished by at least 35%, and wage scales and salaries have correspondingly increased.

2) Since 1932, the Class V to X appropriations have been subject to reduction totaling 16%.

3) The increase of \$2,035.15 pesos, voted May 9, 1935, was made for the work of the new department of Executive Secretary, and therefore does not increase the amounts which may be used for the activities of Classes VII to X.

4) During recent years the Harkness Grant has helped the Mission partially to maintain the former level of evangelistic work. The discontinuance of this grant after the current year constitutes a reduction of approximately 18% of the funds available for this type of work. Coming just at the time when the administration of Class VI<sup>1</sup> monies is being undertaken by the Synod of Colombia and its Presbyteries, this reduction creates an embarrassing situation, both for the Mission and for these new ecclesiastical bodies.

5) Colombia's new Constitution provides legal guarantees for the propagation of the Gospel as never before; persecution is markedly diminishing; fields are open; people are responsive; and national leaders are prepared. The Colombian Church is awake to the new opportunities, and has proposed specific projects to the Mission for advance, being ready to participate in them to the point of material sacrifice. Clearly this is no time for retrenchment. On the contrary, for the maintenance of the morale of the National Church and of the Mission, it is extremely urgent that some considerable advance be made at this time.

Morelos 3  
Cuernavaca, Mor., Mexico  
April 7, 1941

Dear Friends:

I am writing this just at the time that Mexico and the United States are formulating a treaty by which army planes, large and small, to and from Panama, may have the privilege of staying as long as twenty-four hours in Mexican airports under the protection of the Mexican government for the purpose of refueling and repairing. The same privileges to be given to Mexican planes at airports in the United States, if the need should arise.

All of this reminds us how things have changed, and how far down the road friendliness between the two countries has traveled. It has not been swift traveling, this friendliness between (predominantly) Anglo-Saxon United States and (predominantly) Latin Mexico, between nominally Protestant United States and nominally Catholic Mexico. Not more than two weeks ago I heard one Mexican remark to another that at one time Mexico was larger than the United States. The bare statement of that fact, without going into the history of how it all came about, or it may be by going into this history, would not tend to increase the fondness of Mexico for the United States. The long history of the acquisition and use of all kind of Mexico's natural resources by foreigners, and especially by people from the United States, has been a big obstacle to friendliness between the people of the two countries. This treaty along with the announcement from time to time that the differences arising from property questions are being adjusted, would seem to indicate that these obstacles are being removed, or at least smoothed down. And to any one who takes occasion of this treaty to say again what has been said so many times by those who, in all Latin America, have deep rooted animosity against everything that pertains to the United States, that this and every other approach made by the United States toward Latin countries, is for the one purpose of pressing down still harder the yoke of economic and political bondage, the government of Mexico can point to the biggest celebration, just three weeks ago, that has ever been held, of the anniversary of the expropriation of all foreign oil properties on March 18, 1937. That was Mexico's declaration of independence from foreign economic domination. This independence was re-affirmed a little later when, on account of misunderstandings growing out of this expropriations, Mexico broke off diplomatic relations with England, - a thing which amazed the whole political world, and no country more than England herself. We can all have our opinions as to whether or not Mexico did not act too precipitately in expropriating the foreign oil properties, but this increasing interest on the part of the government and the people of Mexico in these annual celebrations, makes it evident that Mexico expects to stand by her acts. Things are different now.

When General Obregon was visiting some of the American cities, just before his inauguration as President of Mexico, some years ago, thus seeking to bind into closer friendship the two countries, he said that difference of religion had always been one obstacle to closer friendship. Catholics have a feeling of fear and animosity for Protestants, and Protestants have a feeling of fear and animosity for Catholics. One wonders if there is not in the heart of many of the ardent Catholics strong objections to this treaty. The news of the billions that are to be spent by the United States to aid England, is read morning and evening and heard over radio every hour by the Mexican people. It must be that the same feeling in Catholic hearts which sent the "Invincible Armada" in 1588 to destroy Protestant England must now exist in many Catholic hearts against a country which is now all out for saving Protestant England. We need not be surprised that Priests in their pulpits call on the people to pray for the success of Germany. This perhaps not so much that Germany may win but that England may lose. It is well-known that in the other world war the predominant sentiment was in favor of Germany. This alliance



with the United States shows how things have changed and how far down the road friendliness between the two countries has traveled.

Just now as spring is coming on, the birds which have spent a pleasant winter in balmy Mexico, are leaving for their homes in the United States. And while the number of people from the United States who visit Mexico increases year by year and the warm welcome they receive is another indication of the growing friendship between the people of the two countries, still we have been too slow in learning the lessons which the birds have been trying to teach during the centuries.

The continental, or to be more exact, this hemispherical defense program, of which this treaty is only a part, is bringing about in Mexico similar national plans, similar viewpoints and similar activities to those in the United States. The increase in the army, the navy and the air force and most of the other plans for national defense in the United States are being paralleled in Mexico. The western hemisphere is becoming more and more a united hemisphere. There is an increasing friendliness among all the nations of the American continents.

Shall it be that only in political circles the spirit of friendliness is increasing? Shall birds be the only messengers of good will? Shall material national defense be the only kind that calls for sacrifice? Shall the material and the temporal be of more vital concern than those things for which Christ gave his life? Shall covenants between nations be greater factors in binding men together than the Covenant of grace by which Christ binds those of all nations to Him and to each other in Him? Shall the Church let the State lead in forming pacts which have to do with only a part of life, and not be herself and bear witness to God whose organ she is for the coming of His Kingdom which is His sovereign rule over all life?

I was talking a few days ago with one of the loyal Catholic laymen of Cuernavaca. He now gives much of his time in accompanying the priests in their visits to the villages around Cuernavaca. It was on such a visit and while waiting in a bus station that we had our conversation. He is full of hopes for his Church. He talked encouragingly of the attendance on mass in the Cathedral here in Cuernavaca at the 5 o'clock, 7 o'clock, 9 o'clock, and 11 o'clock celebrations on Sunday. He condemned in strong terms the restrictions placed on the Church by the government a few years ago and spoke with satisfaction of the present friendly attitude toward religion. Mexico can hardly be classified now with those countries, such as Russia, where organized Christianity is being persecuted. It is well-known that this persecution of a few years ago was brought about, in part at least, and the Church was being rejected because she failed to represent the true Christian spirit. One wonders if the Church, now that it has another opportunity, will represent this true Christian spirit. Will she be herself and present Christ and Christian ideals in such a way as to interest men of letters and inspire them to produce a purer literature, to interest educators and inspire them to put into their educational policies the principles which Christ taught, and to interest men in the government and inspire them to higher ideals of justice and honor. The Church which in such a large measure dominates the life of the people has another opportunity to change the present general feeling that on one side stands culture and politics and on the other religion, with little or no connection between them. A great Latin American said not long ago, "It would seem that God kept religion for Himself and handed politics over to man." The Church in Mexico has another opportunity to make it so that such statements as that cannot be repeated.

My friend, in telling me of progress his Church is making, invited me to the dedication of a part of a church that is being built here in Cuernavaca. The dedicatory services were to begin on Monday and last through Wednesday. I attended the last night, the crowning service. It was difficult to see what the elaborate



display of fireworks amid the playing by the band of lively music, some of the pieces being those used to increase enthusiasm at the bull fights, had to do with the dedication of a church in which to worship God the Father in the name of Christ, Who came to give the everlasting Word which makes men free. One can but wonder whether the present opportunity will be seized to speak this everlasting Word.

And what of the Evangelical Church? The recent meetings of the different Church organizations in their annual sessions remind us that there are Evangelical churches in Mexico. These have certain advantages over the Catholic Church. They constitute a minority group, a decided minority group, something like 100,000 in a population placed now at 20,000,000, and as such they are not tempted as is the larger group, to lay emphasis on numbers or material things. Since their founding they have placed the emphasis on the spiritual function of the Church and in speaking that everlasting Word which makes men free. It is much easier for them, having been founded by churches whose traditions and practices have been and are to seek not temporal but spiritual power, to regard it as their patriotic duty not to attempt to control the government but to train citizens who by pure lives and honorable conduct add to the greatness of their country. I was in a meeting of young people a short time ago when the subject was patriotism. One of the speakers emphasized the place the submission to God's will, a giving up of sin, and the living of a life controlled not by the secular, but by the spiritual, has in the true patriot. He asked the young people present to cast their eyes on the present world, and stated that the trouble with the world is not Hitler, but sin and rebellion in the heart against God. A church that is raising up young people with those conceptions of life and duty is in a position of advantage. A country that has at its heart groups of young people like that is a fortunate country. This fortunate situation for both the Church and the country has been brought about by the position of the Evangelical Church as a minority group. It has not been under the bondage of secular culture from which it needed to be emancipated. Here it has been and is freer to live its own life, and be itself. Here it can place first things first.

There are certain advantages to the Evangelical Church in that it has suffered persecution. Those of all denominations are now helping to care for a company of their fellow Christians who were driven from their homes a few months ago on account of the religious convictions. This minority group has not in the past silenced her witness, is not doing so now, and will not in the future fail to bear witness, if persecutions come, that they belong to God and will ever be loyal to Him.

While we call attention to the failure of the Catholic Church in Latin countries, express the fear that she will not now embrace the opportunity of being what the Church should be, we have nothing but love in our hearts for the Catholic people, and do not overlook the glaring unethical and un-Christian procedures on the part of many perfectly orthodox Protestants in the United States; nor do we claim, by any means, that the Evangelical Church in Mexico is a perfect Church but we can say that her failure would have been great indeed if she has not given a good account of herself as a minority group, with the advantages which this has given her. If she does not take advantage of present conditions and in a larger and better way fulfill her prophetic function of declaring that "all have sinned and come short of the glory of God" and call men to repentance, she will miserably fail in her duty. The leaders of this Church will be justly condemned, if at this time of industrial, commercial, educational, and national activity, having become aware by faith and experience that God loves men and seeks their regeneration, they do not actively serve Christ in His work of transforming men in accordance with the pattern revealed in Himself. One of the leading Protestant pastors remarked a short time ago that he believes that there will result from the present world conditions

a broken hearted race of men, ready to receive that new life which God offers in His Son, Jesus Christ, the Crucified and Risen One. The wish may have been father to the thought. Our associations with the pastors and people of the Evangelical Church in Mexico leads us to believe that uppermost in their minds is the thought of the Church, and in their hearts a deep love for it, and an earnest desire that it may now and always be prophetic and regenerative.

There has always existed a community of spirit and interest between the older churches in the United States and the younger churches in Mexico, because of their common commitment to the Cause of Christ, and their oneness in Him, and these bonds should be strengthened as a greater friendliness grows up between the two countries. When at times the relations between the two countries were not as cordial as they now are, these churches would not let anything arise which would divide their hearts from one another, much more now these hearts should be more closely united in Christ. And at a time like this when there is a divided world, it is the task of the Church in these two countries and in all countries, knowing that Christ is Lord of all, and discerning her own status as the community of grace, the organ of God's redemptive purpose for mankind, to seek to know the will of God, to live in that will, and to make that will prevail in all areas of life in all lands.

In all sincerity and love,

A handwritten signature in dark ink, appearing to read "W. A. Ross". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

Received at Nashville, Tennessee, April 14, 1941

Address: Rev. Dr. W. A. Ross, Morelos 3, Cuernavaca, Mor., Mexico

Postage: Letters three cents, post cards two cents

COMMITTEE ON COOPERATION  
IN LATIN AMERICA

156 Fifth Avenue

New York City

Report Letter from Dr. George P. Howard  
Evangelist-at-large in South America

(No part of this letter  
should be reproduced in  
the public press.)

Santiago, Chile  
April 1941

Dear Friends:

A Protestant Youth Conference was to be held in Lima, Peru, in February of this year. The young people of Brazil, Argentina, Uruguay, Chile and of all other South and Central American countries including Mexico, had been planning and preparing for this great gathering for over a year. Delegates, overcoming the obstacles of distance and cost of travel, were already on their way from some of these Republics a thousand miles away. When suddenly the Peruvian government issued a decree making it necessary to get a government permit for conferences whose membership was to include foreign delegates. For weeks the Roman Catholic press of Lima had been fighting this gathering of Protestant young people. And this was the result. Through this government decree they hoped to hamstring the conference. The decree appeared only three weeks before the date on which the conference was to convene. And, if you know anything about getting government permits in South America, you know that the proverbial snail's pace is greased lightning compared with the movements of these bureaus.

So there we were: delegates on their way and others arriving, and we still did not know whether there was going to be any conference! That is Peru! And that is very largely the atmosphere of uncertainty in which we labor in some of these countries. You never know what sudden obstacle is going to block your way. It certainly keeps you on the "qui vive" and awake! But one longs for an occasional respite. The devil, however, doesn't seem to believe in armistices! The organizing committee, of course, put in an immediate request for permission to hold the conference. The matter was passed from one government department to another.

The delegates arrived and on the date fixed the Conference convened, though no word had yet been received from the government. They expected every moment to see the police walk in and break up the meeting and arrest the leaders. But the days slipped by and nothing happened. Finally, a few days after the Conference closed, the government gave its decision: permission was refused! This is one case on record where official dilatoriness redounded to the glory of God! I consider the holding of



this conference a most encouraging sign and almost a miracle. Here were the young people of Latin America, representing different denominations, some of them from countries separated by 2,000 miles of mountain jungles and rivers, and at a time when travel conditions are most difficult and when great divisive forces are arraying mankind in rival camps, - here were these young people, I repeat, coming together at a time like this, to strengthen their faith, to fortify the ideals which bind them together and to agree on a united action and common attitude in the present crisis. This is, I think, a sample of apostolic faith and prophetic religion.

I had not visited Peru for nearly five years. Political conditions made public meetings impossible. But friends finally wrote that restrictions were being relaxed and that the atmosphere was more friendly. My program of meetings began with three addresses in the fine auditorium of the Lima High School. My subjects were: "Democracy and Christianity", "Are We Too Civilized?" and "Things That Cannot be Shaken in a World of Change." The attendance was excellent. One of the most influential diplomats, an ambassador representing one of the strongest South American governments, became very much interested. I had some very profitable conversations with him and other members of the embassy. But perhaps the outstanding experience of this first series of lectures was the enthusiastic interest of a prominent Roman Catholic layman, head of one of the largest Peruvian insurance companies. He not only attended all my lectures and had me in his home to meet a select company of intellectuals, but he actually wrote to the Archbishop urging him to order his priests to attend my addresses! "I don't care what church you belong to", he said to me, "your presentation of Christianity is what we are needing here."

As usual I spoke a number of times to the young men and women of our Mission schools: to the over five hundred young men of the Anglo-Peruvian Presbyterian school and to the four hundred young women of the Lima High School. What a glorious hearing one gets from this young life! What a promise for the future, if we can only stir up their sense of responsibility and awaken in them a feeling of the need of God! In one of these schools the problem of keeping these ebullient young people quiet during the chapel service is serious. So they have the habit of placing teachers in strategic positions in the aisles in order to spot any especially mischievous rascal! I refused to talk about religion in those conditions and asked the teachers to sit down and take it easy and to leave the students to me. Then I frankly said to the boys that if I did not have a message worth listening to they were free to show their disapproval and I would not afflict them any more. We had no trouble with the smart alecs! If they tried to start anything, their fellow students attended to them. I could not have desired a better hearing than those young fellows gave me.

In a short time I am to come back to Peru, but this time it will be with Dr. John R. Mott, who is visiting our work on

the West Coast during this year. Before I close, let me express my sincerest recognition of the promptness and generosity with which some of you responded to the appeal contained in my last letter: that you make some small contribution to our Committee for my travel fund. I am still carrying on thanks to your interest. Blessings on you! But it is remarkable how many of you put the matter off until "mañana", - and then forgot all about it! South America's "mañana" has arrived and I am sure that with this gentle reminder you will awaken from your "siesta" and do your bit!

Yours in His service,

Geo. P. Howard

# Our Latin American Neighbors

By JUAN ORTS GONZALEZ\*

A Marvelous Opportunity and a Momentous Responsibility presented to our Church. Will she respond nobly?

TODAY MORE THAN EVER THE AMERICAN Hemisphere, from the extreme north to the extreme south, can be called "The New World." Mankind at large looks to this hemisphere with great anxiety for the present and even greater expectation for the future. All the democracies of the world are convinced that, without the help of this continent, and principally of the United States, they are doomed. Christianity, as well as democracy, is being violently attacked and wilfully calumniated in the recrudescence of tyranny and paganism exhibited by the totalitarian states. The Church as well as the State is involved in this tremendous struggle to protect our continent and to fulfill the expectations of mankind. In spite of our inexhaustible resources and our billions for armament, we shall be thwarted in our efforts if our continent is divided; for a divided continent will offer to the totalitarian states bases near-by for interference with our defence program. Fortunately, now and for the first time, we can say that the whole American hemisphere is united in purpose.

The man who writes these lines has visited almost all of the Hispanic republics; has attended, as delegate of our Church, the Protestant congresses of Panama, Montevideo, and Havana; was for many years editor of *La Nueva Democracia* and, in that capacity, kept up by frequent correspondence friendly relations with leading statesmen and editors of the Spanish republics; and now wishes to state emphatically that the friendly solidarity of this hemisphere is today not only a fact, but one beyond his expectations during the years he worked so hard for its accomplishment through the medium of *La Nueva Democracia*, which was published first

to prepare the way for Latin-American intellectuals to receive the gospel, and secondly to promote mutual understanding and real friendship between the Hispanic Republics and the United States. (Hispanic is the more correct designation, because it takes in not only the republics speaking Spanish but also Portuguese-speaking Brazil.)

Pages could be filled with quotations from statesmen, educators, newspaper and magazine writers of both North America and the Hispanic republics, to prove the great importance which they attach to the friendly solidarity of the American Hemisphere and to the part played in its achievement by the Good Neighbor Policy. Let me quote only Republican ex-President Herbert Hoover, in the United States; Carlos Davila, for a time President of Chile, once ambassador to the United States, and now chief editor of the greatest newspaper syndicate in Hispanic

America; and a very recent statement by Frederick E. Hasler, president of the Pan American Society, which is composed of leading men of both the United States and the Hispanic-American Republics.

With the head-line, *HOOVER PUTS HOPE IN THE NEW WORLD, Americas are Sanctuary for Ideals of Civilization*, the *NEW YORK TIMES* of December 8, 1940, quotes the following from a broadcast by Mr. Hoover:

"There is something even more formidable than war and conquest which unrolls in Europe and Asia. Within it is a sinister revolt against a civilization which is based upon liberty and religious faith. It is laying waste the moral and spiritual structure of mankind. . . . Here alone, in the New World, today remains the air which creative minds must breathe. Here alone remains free speech, free thought, free press, free worship. Here alone is the dignity of men and women still respected and protected."

The statement made over the radio recently by Señor Davila was to this effect:



Dr. Juan Orts Gonzalez

\*Dr. Orts has been for twenty-eight years a member of the Committee on Cooperation in Latin America with headquarters in New York City. At the present time he is working with the New York City Mission.



"For more than one hundred years, Uncle Sam was mistrusted in Hispanic America, and in some of the republics hated. Today he is trusted and loved by statesmen, educators, and the common people. Only some politicians, bought by foreign interests, hold out against him. He is now the hope of the world and of the Hispanic part of the American Hemisphere."

*THE NEW YORK TIMES* heads its report of Mr. Hasler's speech: *NEW WORLD HELD FORCE FOR PEACE, Head of Pan American Society says Co-operation Among 21 Nations Creates Power.*

The text says:

Mr. Hasler asserted that 1940 would stand out as a great mile-stone in the history of Pan-Americanism. Everyone of the twenty-one republics of the Americas, he added, has of necessity a deeper appreciation of what Pan-Americanism really means and of its practical value to the entire Western Hemisphere in time of threatened danger. The dream of Simon Bolivar, the father of Pan-Americanism, of a day when the republics of the New World would join hands for mutual protection, as well as for the development of cultural and commercial relations, is now a reality, he pointed out.

"By its purity of motive, righteousness of purpose, its strength and its solidarity, Pan-Americanism is today the strongest moral and defensive force for peace in a war-torn world," he said. "This is because Christianity, democracy, and Pan-Americanism have common ideals—they are one and inseparable."

However, while agreement as to the fact and importance of the friendly solidarity of this hemisphere is so unanimous, it is far from being unanimous as to which factors prepared the atmosphere for the emergence and growth of the Good Neighbor Policy, and which can crystallize it and make it increasingly the most vital and important foreign policy of the United States.

Many of the factors named by some dailies and writers have been in the past and will be in the future obstacles and misrepresentations rather than helps; as, for instance, our tourists, merchants, and moving pictures. Many of our tourists give a shock to Latin Americans; many of our traders are hated there; and the moving pictures which we export to those countries are not at all a fair representation of North America. On my way as a delegate of our Church to the Congress of Montevideo, I made the acquaintance of a prominent Roman Catholic priest who, when I spoke to him of the many good things of the United States, said to me: "Why, then, do the moving pictures which you export to Hispanic America show only a country scarcely semi-civilized?" And just today, (January 22, 1941) some prominent men and women of Hispanic America expressed their bitter protest in the leading Spanish daily of New York, because many moving pictures misrepresent Hispanic America by emphasizing the worst and not the best of those countries. Gabriela Mistral, the Chilean poetess, unable to be present per-

sonally in the Protestant Congress of Montevideo in 1925, wrote a letter to be read aloud in which she said: "What a different picture of North America is given by tourists, traders, and movies, from that given by North-American missionaries and educators. The former create misrepresentation, misunderstanding, and sometimes hatred; while the latter create mutual understanding, admiration, and gratitude."

Our politicians have done worse yet sometimes. The Big Stick Policy and the Dollar Policy aroused much enmity against the United States. The sending of marines to Santo Domingo, Haiti, and Nicaragua, provoked not only misunderstanding but real hatred of this country. Even the Monroe Doctrine, which was so warmly received by Hispanic America when it was proclaimed, later became hateful because some of our politicians applied it in such a way that A. Laurence Lowell, while president of Harvard University, ironically said: "For some of our politicians, the Monroe Doctrine and its application are equivalent to a declaration that the American Hemisphere is a hunting preserve on which only the United States has the right to hunt." However, today we can rejoice in the Good Neighbor Policy, which embodies all the good points of the Monroe Doctrine but excludes the objectionable ones.

In this great accomplishment of the Good Neighbor Policy, it happens, as it usually does, that the real factors—because they are humble and self-sacrificing—are ignored; while the selfish boisterous, wordly-minded, and self-advertising factors are put to the front. No; the most efficient and powerful agencies in creating the basis upon which is now being built the Good Neighbor Policy are the Protestant primary schools, secondary schools, and colleges, and the humble missionaries going around preaching the gospel of Jesus Christ and being themselves a visible and practical example of that gospel. Such institutions and such men are the factors which dispel the constant misrepresentations and calumnies of the totalitarian states which, by crafty, systematic, and widespread propaganda, have tried to present the United States as a rotten democracy, as a debased country, as a utilitarian nation in which pleasure and the dollar are the only ideals. The spirit of self-sacrifice of those missionaries and the great and Christian help given by the Protestant educational institutions are the facts which have opened the eyes of millions of persons of all classes in the Hispanic republics to see a different and truer North America.

In turn, those same missionaries—by their writings and lectures on visits home—have exhibited a different Hispanic America to their supporting constituency.

These two great services have been recognized by Professor William Spence Robertson, of the University of Illinois, in his important book, *Hispanic-American Relations with the United States*, in the following paragraph:

"Those Protestant missionaries who have zealously preached and faithfully taught in Hispanic-America have served to make the citizens of that region and United States citizens better acquainted with each other; they have spread the Protestant faith and disseminated the educational ideas of the United States in Hispanic-American countries; and they have also conveyed to the United States a knowledge of Hispanic-American conditions, customs and ideas."

Let us speak more concretely about what those missionaries have done:

(1) In regard to religion, the best justification of the Protestant missionaries is that, in countries in which the official church has almost displaced Christ as the center of worship and belief and has substituted Mary and the saints, the missionaries are succeeding in replacing Christ as that center; and that, in countries where the religious books and the preaching have been almost exclusively about saints and fictitious miracles and debasing superstitions, the missionaries by their preaching and daily visiting and efforts are distributing and making known the gospel, which is the best and most practical means for establishing the real Christianity.

(2) Protestant missionaries have rescued from unbelief or have prevented from becoming unbelievers, a considerable number of prominent Hispanic-American statesmen, educators and writers. To appreciate the importance of that work, let us hear what Kenneth G. Grubb, a great English scholar who knows Hispanic America so well, and has written a great many books on this subject, says:

"It is reckoned today that about a quarter of the population of Latin America is confessedly atheist or agnostic, while the religion of most of the remainder is hardly a vital factor in their conduct."

We could give the names of scores of those whom Protestant influence has saved from unbelief in those republics, from Mexico to Argentina, and from Brazil to Chile; but I shall name here only two, Haya de la Torre from Peru, and Emilio del Toro from Puerto Rico. The first is so influential that, according to reliable information, he received a sweeping majority of votes in the last presidential election. He is the leading man of one of the most interesting and constructive political parties of Hispanic America, known as APRA, which means "*Asociación Popular Revolucionaria Americana*". Long ago he said to an intimate friend: "I was not only an unbeliever, but I could not even hear the word 'God' without feeling a painful revulsion in my physical body."

Today he is in deep sympathy with the gospel. The second is one of the most esteemed persons in Puerto Rico, the Honorable Emilio del Toro, highly respected by all; but could he keep his glowing faith alive without the vision of the gospel which Protestants gave him? The missionary teaching about separation of Church from State, tolerance and religious freedom, has given to such men a different view of Christianity from that enforced by the Roman Catholic hierarchy.

There are yet two more important services rendered by Protestant missionaries in Hispanic America: (a) Wherever the Protestant influence is felt, an awakening of the best which remains in the Catholic appears; new schools for the previously neglected poor are opened; new Sunday schools of the Roman Catholic type to counteract the influence of the Protestant Sunday schools, are functioning; some better preaching is heard; even societies of the type of Italian Cardinal Ferrari are established for the distribution of the gospel in some dioceses, with the approval of the bishops; "*El Día del Evangelio*" (The Day of the Gospel) is celebrated. Long ago a prominent Spaniard, Angel Ganivet, made in his book, widely read in both Spain and Hispanic America, *Ideario Español*, this strong affirmation about the service which Protestants render to the Roman Catholic Church: "The Roman Catholic hierarchy ought to welcome the fact of scores of Catholic clergy becoming Protestants, to save the majority of the Catholic clergy from becoming utterly corrupt in religion."

Dr. John A. Mackay in his excellent book, *The Other Spanish Christ*, quotes from a French abbé who visited Mexico in 1931 his opinion about Protestant missionaries, and then makes this reply to it: "The best thing which could happen in the spiritual life of the continent would be an increasingly strong Protestant movement, that would oblige the church (Roman Catholic) to put her house in order and get ready to fulfill her mission."

Very recently, one of the most prominent Catholic priests of Brazil—and, by the way, a personal friend of Rev. Miguel Rizzo, whom many of our Presbyterians heard in Montreat three years ago—published a book entitled, *Should Roman Catholics Read the Bible?*, in which he declares that almost no Catholic family has a Bible and—what seems to him more shameful—that Catholics, when they hear that someone reads the Bible, say: "You must be a Protestant, because only Protestants read the Bible." This writer also condemns many of the popular devotions not only as superstition but some as blasphemy. One is forced to ask, From where did he get that vision, if not from the teaching and practice of Protestant missionaries? (b) Likewise, our mission-



ary work has helped greatly in the promotion of popular and better education. For two centuries the education of the poor and the common people in Hispanic America had been dreadfully neglected. The great landlords and the Roman Catholic hierarchy felt like the slave-holders—the less the slave and the peón know, the better they can be handled for the purposes of their masters. So, it is no exaggeration to say that a great majority, perhaps 90%, of the poor had no primary schools even; and our missionaries opened the first primary schools for their education. In that respect, they fill an enormous need; and many of the governments welcome them for this reason. The most striking example of that need, and of the way it is met by our missionaries, is found in the schools of Rev. William C. Morris which, by his will, he left to the government of Argentina. From Dr. Mackay's, *The Other Spanish Christ*, I quote the following statement about those schools:

"Thirty years ago, Mr. Morris founded a school for poor children in the Argentinian metropolis. The work grew and the number of schools was multiplied. In 1930, 6,200 children were being educated in the Argentine Philanthropic Schools; and 330 orphan boys and girls were housed in the new orphanage called 'El Alba' (The Dawn.) In the course of those years (thirty), 140,000 Argentine children have passed through the Morris Schools, as they are familiarly known. 'All for my God, my Country and my National Government' is their motto."

What Rev. William Morris did on such a great scale has also been done on a smaller scale by our missionaries. Is not such work worth while?

Although the university man of Hispanic America may know well Universal History, the General History of Literature, the General History of Philosophy, and Esthetics, he lacks altogether the real and practical aim in learning. He studies to know and learn in order to be able to speak about general subjects; but the missionaries have taught their pupils to know and to learn, not only for the purpose of talking about these things, but principally for living by their knowledge and learning. The missionary has given reality, practicability, and life to learning. This explains the fact that some of our schools and colleges have revolutionized and revitalized the teaching for better practical results in some of those countries.

Because our schools and colleges use more practical and progressive methods, the leading and liberal-minded statesmen and the most enlightened educators of those countries are friendly to us. For instance, Montalvo, in his famous, "*Mercurial Eclesiástica*" addressed to the Archbishop of Quito, quotes the gospel and follows the teachings of the missionaries. Agustin Alvarez, the greatest of the Argen-

tinian sociologists, states that the teachings of the Protestants are better than the teachings of the Roman Catholics. The contemporary sociologist of Argentina and one of the greatest today in Hispanic America, Alfredo Colmo, expresses the same opinion. Manuel Gamio, the Mexican archaeologist and anthropologist, probably the greatest scholar in those two lines in Hispanic America, teaches the same; and Eugenio Maria de Hostos, the greatest sociologist and educator of the West Indies, declares in his book about Ethics that the moral teachings of Protestants are better than those of Roman Catholics.

If the Good Neighbor Policy is today so important that newspapers, magazines, educators, statesmen and national governments, speak of and sympathize with it as something vital for this hemisphere and for the world at large; and if our missionary work has been and continues to be one of the greatest factors in opening the way for such a policy, does this not present a strategic opportunity for appealing to our constituency in particular and the American people at large, for moral support and economical help in carrying on our missionary enterprise in Hispanic America?

#### A MOMENTOUS RESPONSIBILITY

It is providential that our Church has important missionary work in two of the most influential countries of Hispanic America: Brazil and Mexico. These two republics, more than all the others combined, will decide whether the Good Neighbor Policy, which has started so well, shall grow and crystallize into something permanent and beneficial for the whole American hemisphere and even for the whole of mankind. Kenneth G. Grubb, the English scholar already quoted, in his most recent book published about four years ago, states plainly in the following quotation that Brazil and Mexico are going to be the leading countries in the Evangelical movement in Hispanic America:

"The Evangelical movement in Latin America will probably look increasingly to Brazil and Mexico, and less to the River Plate, for leadership in coöperation, new experiment, and fresh forms of approach to the masses."

And in both countries we have very influential and important missions.

#### Brazil

Excluding Alaska, Brazil is a larger country than the United States. It has increased in population in the last decade about 11,000,000; while the United States has in the same time increased only between 7,000,000 and 8,000,000. Of our work in Brazil, a man whose name I am not free to mention but who



has spent many years in Hispanic America, who now has influential relations with all the Boards doing work in Hispanic America, and who recently visited Brazil, said to me not long ago: "The Southern Presbyterian schools and colleges are a great national asset to Brazil, and they have prepared more national ministers of the gospel than any other institutions of Latin America."

Again, I quote from Kenneth Grubb on special conditions of missionary work in Brazil and in Mexico:

"It is well recognized that the church is more firmly established, and is imbued with greater vitality in Brazil than in the Spanish-speaking republics; but in Mexico it is also showing a real enthusiasm for God in the face of the existing difficulties.

The church shows real evidence of all-round indigenous vitality in Brazil, and also in Mexico. In the other republics work is hardly sufficiently advanced, although experiments of great value have been carried through in Peru and Chile.

The second is church coöperation in the field. This has reached its widest development in Brazil, with the organization, in 1933, of the Evangelical Confederation of Churches among the leading groups with a community of a quarter of a million.

The Sunday-school movement has proved its worth to the churches, particularly in Brazil and Mexico, and it has been a method of genuine advance.

Probably the most promising literature centres today, although not necessarily the best equipped in material resources, are in Mexico City and Rio de Janeiro."

Let us see about the *needs* of that huge country, as presented by her greatest Evangelical leader and one of the greatest of Hispanic America, Erasmo Braga, who died a few years ago:

"The situation prevailing among the large masses of purely Brazilian populations presents some great unsolved problems. The condition of the illiterate native population of the *latifundios* and of the lowest classes in the slums of the urban centres is a challenge to educators, social students, and above all to Christian workers, and calls for continuous effort for the uplift of what amounts to four fifths of the population.

More than a hundred years of German immigration into south Brazil have led to a considerable Evangelical infiltration in the southern states, where many Brazilians have also responded to the gospel. But fifteen millions, or one third of the population of Brazil, live in civil districts (*municípios*) where there is no Evangelical church; and in many other such districts the occupation is quite inadequate."

To the above statements can be added the fact that today, more than ever, Brazil is the country most open and most receptive to the gospel. As inhabitants of this American Continent, as citizens of the United States, and as members of the Southern Presbyterian Church, will we not fail in meeting our responsibility if we do not give generously to our Foreign Mission Committee, in order that they may send more missionaries and equip better our

educational institutions in the great country of Brazil?

## Mexico

Although the correspondents of our papers may think differently, for anyone who really knows the movements in Hispanic America, Mexico is one of the leading nations, and has a powerful influence in what the rest of that continent thinks, writes, and does. Many of those countries whose populations are largely Indian and *mestizo*, are looking at Mexico and imitating her, because they feel that Mexico is following the right way for uplifting the Indian population and assimilating it into the national life.

This great republic is about as large as Spain, Scandinavia, France, and Great Britain together; and has a population of 20,000,000, which makes it the second largest country in population of Hispanic America.

In Mexico, as in Brazil, the Southern Presbyterian Church has important missionary work; and here, also, we have such a missionary as Dr. William A. Ross, who has written *The Historic Reality of Jesus (La Realidad Histórica de Jesús)* which, in the estimation of the author, who has read many of the principal books about the same subject in different languages, is the best one of them all. We have women missionaries like Miss Katharine Gray, who is a great leader in the women's organizations. We have many training centers for children, for young people, for ministerial students, and for evangelists. Our educational institutions have furnished to the government in the past many good teachers and other employees. Last May, the first continental congress in behalf of the Indian was celebrated in the center of our principal missionary region. The then President of the Mexican Republic, Cardenas, opened and addressed that congress; and the appointed and permanent secretary of the organization was a Presbyterian, Moises Saenz.

In Mexico, as in Brazil, there is an open door for missionary work. Something has been developing there since the actual President took possession, which ought to stimulate our constituency: His Excellency, Avila Camacho, according to reports in the papers, has promised more freedom to all religious institutions, both Catholic and Protestant; and has even gone so far as to state that he will present to Congress a project of law, according to which religious institutions will again be able to acquire rights of property.

The policy of sending so few missionaries to Hispanic America, in comparison with the number appointed to work in other continents, has been bad enough; but, not to increase now our missionary

(Continued on page 208)



*Photo by Three Lions.*

Bahia, Brazil, is a city built on two levels, like Quebec. The business section lies at the level of the magnificent harbor. The residence section is on the cliff above. Here we see one of the public lifts connecting upper and lower town.

THE RISE TO DOMINANCE OF THE AXIS POWERS IN other parts of the world has brought home to the nations of the Western Hemisphere within the past few years that the Americas are the world's last remaining lines of defense for civilization and culture, especially if Britain falls. Inter-American relations have consequently advanced at an almost phenomenal rate towards a uniting against a common enemy across the sea. Thus the ever-growing coöperation among the American republics is not due to a sudden wave of neighborliness and sweetness and light; it is for protection. A common threat is driving Washington away from its old exclusive attitude, just as it is compelling Buenos Aires, Bogota, and other Latin-American capitals to overlook for the moment their conventional fears of Yankee imperialism. The Christian job should be to help place these relationships on a sounder, more lasting footing.

So the present American situation is explained by Dr. Samuel Guy Inman, who was Secretary Hull's adviser at the Buenos Aires conference, and one of the best-informed authorities on Latin-American relations. His life work of specializing in this field has led him into virtually every phase of activity—religious, social, diplomatic, educational. He has lec-

# Christian Pan-Americanism

By GUY EMERY SHIPLER, JR.

Do you know—

How Columbia University lost a 65,000 volume library of international importance which is now proving of great aid to Berlin?

How our ill-considered attitude of superiority insults Latin-American intellectuals?

The difference between a political dictatorship, socially democratic, and a totalitarian dictatorship?

tured at Latin-American universities, founded and edited magazines, been a key man at most of the recent Pan-American conferences, and written some fifteen books on Latin America.

In a recent interview with the writer, Dr. Inman explained how the Christian churches of the United States can contribute to the furthering of sound Pan-Americanism, emphasizing that this country has today an unparalleled opportunity to bring about a genuine neighborliness, based on cultural exchange. We have an advantage today over the Axis, because Latin America believes we are a lesser threat than Hitler to her independence. Realistically, this is the reason she is playing along with us. By careful planning we can change that reason to one of brotherhood.

But that, according to Dr. Inman, is the rub—we are not careful. People of the United States know little about Latin America, and in their ignorance often do more to prevent real Pan-American solidarity than to promote it. Even the churches are guilty of this lack of understanding of the culture and traditions of our neighbors. This is unfortunate, because the churches could do much to promote Pan Americanism, whose true basis is international brotherhood. Dr. Inman emphasizes that action through government is of first importance. If that action is wrong, then all Christian efforts of the people belonging to that government will be limited. Therefore "diplomacy should be Christianized."

It must be remembered that when large and



powerful nations make overtures to smaller countries, the latter are understandably suspicious. In these days, especially, foreign domination is a nightmare. Dr. Inman deprecates any announcement that churches in the United States are planning a great "evangelistic campaign" in Latin America. Not because the Christian message is not needed and welcomed by many Latin Americans, but because that kind of approach would be interpreted by Latin Americans as a use of religious elements to aid in securing trade, military bases, and other dominance.

"What Latin Americans would like to see our Christian forces do," said Dr. Inman, "is first of all to make our Christianity effective in all normal relations with them—and, if you please, effective in our own social and economic life. Any preaching down at our neighbors, a 'rescue the perishing' attitude, will be resented. They believe that in many things *they* are the 'spiritually minded' and we are more interested in material things."

The way is open today for the churches to influence better relations between Latin America and the United States through practical means, such as schools, for example. Church schools there have met this test most acceptably, Dr. Inman says. Already some of them are more thoroughly adjusted to the Latin-American psychology than is realized here. "They are just good schools emphasizing character development, which means they are Christian schools." Each new school run on this basis of cooperation, understanding, and equality with Latin Americans, binds them more firmly to the United States and our Christian people.

That word "equality" is essential. "We must get out of our minds the idea that Latin Americans are inferior to us," said Dr. Inman. He suggested that all direct Christian work be run on the same basis as it is in this country: the people should be treated as equals. Workers sent to Latin America should before they go be thoroughly imbued with the meaning of its civilization, know the cultural background and understand completely the temperament and traditions of the people.

The churches could make what Dr. Inman feels would be a most valuable contribution to Latin America's confidence in the United States through translation of good literature. "Great American books—not propaganda, nor theological books, necessarily. Things that explain what James Truslow Adams calls the American dream. Let them know we too are dreamers and have ideals—and explain what these are."

The finest scholars we have should go south, as specialists in their fields of science, history, philosophy, literature—not as propagandists. "The man's character would be what counted, not so much as

to whether he preached his Christianity. The churches must realize the important thing is the infiltration of the character and spirit rather than special doctrine," said Dr. Inman.

But before any of this can be done adequately, Christian people must inform themselves about Latin America. This is fundamental to any contribution by the churches, in Dr. Inman's view. The attitude of the people in the United States is naïve to an astonishing degree. The habit we have of looking upon Latin Americans as museum pieces rather than as human beings has led to many stupid blunders on our part.

As an example of how we make the situation more difficult for ourselves, Dr. Inman tells the story of his friendship with a brilliant professor of sociology of the University of Buenos Aires. This man's 65,000 volume private library gave evidence of his keenness in the pursuit of knowledge. Some seventy volumes written by himself showed one way he had put his learning to use. One day Dr. Inman asked its owner, Dr. Ernesto Quesado, what he planned to do with this great collection of books. After a long discussion the good professor said he would like to present the library to one of our universities, provided the university would give it a separate place, retain it intact, and appoint him in his declining years as its keeper. Dr. Inman returned to the United States and rushed to his Alma Mater, Columbia University, to announce this great gift.

But Columbia said their library plan would not allow them to accept a gift unless it was given over entirely to the university's library. Columbia lost the wonderful collection, and the library today is housed in one of the most magnificent buildings in Berlin, owned by the German government. Said Dr. Inman: "It provides a center for investigations which are behind the great propaganda that Germany is sending out to all the Spanish-speaking peoples of the world."

Likewise Dr. Inman recalled the enthusiasm shown by some Chilean boys he met on the boat when he was returning to this country last fall. They were on their way to attend universities here, and thrilled at the thought. But three months later they would have gone back home, if it would not have reflected on their country, so embarrassing had been their experiences. For instance someone offered them tickets to a concert in Carnegie Hall, expensive tickets which, it was intimated, they should appreciate, because it would be a "wonderful privilege" for Chileans to go to a high-class musical. No one seemed to know that in Chile the finest concerts are often given free, in the plazas. Often the Chilean peasant knows more about music than the average college student in the United States.



"We must not take our views of Latin America from the newspapers," warned Dr. Inman. "Newspaper reporters aren't historians; they pick out the news—and the most sensational events are real news." The things that count most never appear in the papers.

"Our press," says Dr. Inman, "has shown its ineptitude by its reports on Mexico in the past six months."

It will be recalled that the papers predicted there would be revolutions in that country at the time of the election, last summer, at the time the Mexican congress met, and when Cardenas handed over control of the government. None of these revolutions came to pass, but the predictions managed to keep thousands of people away from Mexico. "The press proved itself a false guide," said Dr. Inman. "But the next time they start such reports the public will forget about the past and gulp it all down again."

United States papers also distort the picture when they harp continuously on the dominance of the Nazis in South America. Dr. Inman says they are strong there, but that the United States is also. "We are not asleep. We know every move that is made down there by the Nazis."

Congress has about as hearty a case of ignorance as anyone else in the country. Dr. Inman stated that when he came through the Panama Canal in September he was tremendously impressed with the wonderful way it was defended. "But two days after I got home I received a circular from a Congressman saying that the canal was utterly defenseless."

According to Dr. Inman, *any* group which claims that the Latin-American nations are dictatorships,

undemocratic, and so should not be included in an international union of democracies, seem to be unable to see any difference between a strong government, minding its own affairs, trying to solve its own problems, and a totalitarian dictatorship. It is taken for granted that because a government head has strong powers he is allied with Hitler against the United States. Dr. Inman says such an assumption is based on ignorance of the history and background, as well as present conditions in Latin America, and he believes this to be highly dangerous. If Latin-American political democracy has been slower than ours; their social democracy, Dr. Inman says, is at times ahead of that in the United States. As for race prejudice, one of our great anti-democratic practices, one would need to look hard to find traces of it in Latin America.

These are examples of the sort of thing that ignorance is doing to prevent continental solidarity—a solidarity vital to our defense and possibly to the very survival of all that we hold sacred for life. The church can help to overcome these drawbacks through education and proper action. It is important to note that Dr. Inman's emphasis is on the cultural side of our relations with Latin America, a phase of deepest interest to the churches. As a matter of fact, he describes the Latin-American concept of life as often more spiritual than material, an appreciation of which is essential before the more practical-minded people of the United States can understand their southern neighbors. The churches can contribute much to correcting the harmful materialistic approach to our neighbors, which at times even tries to "sell" our culture by high power sales methods.

---

## Our Latin American Neighbors

*(Continued from page 205)*

efforts in the countries to the south of us, would result in real religious tragedy. Mr. Grubb says:

"A study made recently of the record of 12,734 missionaries, representing four leading American boards, covering the period 1812-1928, showed that 7.1 per cent had gone to South and Central America compared with 24 per cent to India, 23 per cent to China, and 7 per cent to Africa. It must be remembered that American missions represent nearly 90 per cent of the total missionary activity in Latin America, but a vastly smaller proportion in Africa. The same study showed that Latin America holds the undesirable position of having the highest 'rate of withdrawal.' Eight per cent of the total missionary

force of these four boards retire annually."

Our country is spending, and is going to spend, billions of dollars in self-defense and in helping England and other democracies to fight the totalitarian states. A few millions given to a more intensive Evangelical work in Hispanic America will mean in the long run a stronger continental solidarity and a better Good Neighbor Policy. Will not our Church, as a work of patriotism and as a Christian duty, respond nobly in this tremendous emergency?



# THE CHRIST OF THE ANDES

Notes on a Supposed Inscription Thereon.

By

Webster E. Browning

On March 13, 1904, on the boundary line between Argentina and Chile, an imposing statue of "Christ the Redeemer" was dedicated. The erection and dedication of this monument by officials of Church and state, of the two countries, signalized the conclusion of a treaty by which a long-impending war was definitely averted and a peace signed which has been scrupulously observed.

This statue still stands on its rocky pedestal, 12,000 feet above the sea, and is a most fitting tribute to the triumph of reason over the more frequent recourse to arms in the settlement of international misunderstandings.

Thus far, no doubt, there will be no difference of opinion in regard to the simple facts stated. But, in recent years, there has developed an interesting discussion relative to an inscription which, it has been declared, was placed on the monument and read as follows:

"Sooner shall these mountains crumble to dust than shall Argentines and Chileans break the peace which they have sworn at the feet of Christ the Redeemer".

The writer of these lines believes that no such inscription has ever been placed on the monument, and bases his conclusion on the following facts.

1. A careful examination of a large collection of excerpts from the leading papers and magazines of America and Europe, in a half-dozen languages, referring to the dedicatory exercises and giving a detailed description of the entire monument, has revealed no single reference to the supposed inscription.

2. No photograph taken at the time of the dedication or since, shows this inscription.

3. A volume of 300 pages, in the Spanish language, and another in French, both of which give the history of the monument and the story of its dedication, are altogether silent on this point.

4. A declaration made by the distinguished lady, still living in Buenos Aires, who was the originator of the movement to erect the statue and due to whose activity the plan was carried to a happy conclusion, denies the existence, at any time, of the inscription.

5. The indisputable fact that it is not now on the monument, although no satisfactory explanation has been given of its possible disappearance.

What, then, is the origin of the widely-circulated story of the inscription, - in bronze, according to some who claim to have seen it; in the granite of the base according to other eye-witnesses.

Replying to this question, it may be said that the first reference to such an inscription, so far as may now be determined, is found in a volume from the pen of the Rev. J. A. Zahm, a man of great learning and the author of several books on matters pertaining to South America. He had the unusual privilege of accompanying Theodore Roosevelt on his famous journey through the continent, in 1913-1914, and his delightful volume, descriptive of the journey, under the title, "Through South America's Southland", was published in 1916.

But father Zahm did not, personally, visit the statue and, therefore, was obliged to trust to others for information. In the mass of literature that must have been given him, he would find the description of the dedication of the statue, and in it would read the eloquent address of the bishop of Ancud, of Chile, delivered at the time of the dedication, whose peroration closed with the words since erroneously attributed to an inscription.

It was a very excusable mistake, especially for one who, in all probability, did not possess an exact knowledge of the Spanish tongue, and that mistake has been trustfully passed on by almost every writer since that time who has attempted to describe the lands that lie under the Southern Cross!

The compelling sentiment expressed in the words might well be inscribed, in letters of gold, on this majestic statue of the Prince of Peace. But the cold and neutral facts indicate that they were not so inscribed.



Mr. L. J. ...

THINKING THIS MAY INTEREST YOU,  
IT IS ENCLOSED BY S. G. INMAN,  
NEW YORK CITY.

# Paraguay

*"The Heart of South  
America"*



BY WEBSTER E. BROWNING, PH. D.

Educational Secretary of the  
Committee on Co-operation  
in Latin America





SCHOOL BOYS OF ASUNCION, PARAGUAY.  
The children of a nation are its hope for the future.

Published by the Christian Woman's Board of Missions  
College of Missions Building  
Indianapolis, Indiana

Price, 6 cents each; 50 cents per dozen.





## Foreword

Dr. Webster E. Browning, the author of this pamphlet, is the newly elected Educational Secretary for South America, of the Committee on Co-operation. He is one of the most successful missionary educators that has ever gone to Latin America. For more than twenty years he was Director of the *Instituto Ingles*, of Santiago de Chile. He took the school when it had run down to practically nothing, and left it one of the most successful boys' boarding schools in Spanish America. The Disciples of Christ are fortunate in having him go with their deputation that visited Paraguay in August of 1917, to investigate the field and outline the best way to begin this work. Messrs. Reavis, Morton and the undersigned, who made the trip at the same time, are entirely in harmony with the views expressed in this pamphlet, and trust that it will stir our people to take vigorous action for preaching the Gospel to Paraguay, one of the most needy fields on the earth.

SAMUEL GUY INMAN.

# PARAGUAY

---

## *"The Heart of South America"*

By WEBSTER E. BROWNING, PH.D.

Educational Secretary of the Committee on  
Co-operation in Latin America

THE Republic of Paraguay has well been called "The Heart of South America." One of the two countries of the South American continent which has no seacoast, it lies well up in the interior, far removed from the busy modern life of the coast towns and cities, living its own hermit-like life and working out its own destiny in its own peculiar way.

To reach La Asuncion, the capital of the Republic and its largest city, the traveller must take a river steamer in Buenos Aires, the magnificent metropolis of Latin America, and, leaving modern life and conveniences behind, travel for five days and nights up the great Paraná and Paraguay Rivers. Yet this journey, in spite of the absence of many conveniences found on the ocean-going steamers, is comfortable and safe and may be made one of the most interesting and helpful experiences of the world traveller.

### Up the Rivers to Asuncion

Leaving Buenos Aires on a Monday morning, less than twenty-four hours brings the

steamer into Rosario, the second city of the Argentine Republic, where a stop of a few hours is made for the loading or discharging of the ship's cargo. After leaving Rosario and Paraná, mostly small villages are seen along the river banks and the jungle stretches off into the interior where roam semi-civilized and even savage tribes of Indians who retire ever farther inland before the advent of the hated and dreaded white man.

Along the low lying shores, in the sandy or grass-covered reaches, may be seen numbers of *yacarés*, or South American crocodiles, basking in the sun; birds of gaudy plumage flash among the trees; parrots scream and monkeys chatter among the foliage; flowers of all hues of the rainbow hang in a riot of color from the high trees; and in the lagoons and quiet stretches of the river giant wading birds solemnly watch the steamer as it noisily continues its journey to the regions beyond.

Just above the interesting city of Corrientes the steamer leaves the Paraná River and enters the Paraguay, and, on the fifth day of the journey, if all has gone well, swings around the last jutting promontory and brings the traveller into full view of La Asuncion. The dock is quickly reached, the customs passed, and the traveller soon finds himself in the streets of the capital of Paraguay, one of the oldest and most interesting of all the Latin-American capitals. Founded in 1538 it has figured in a great part of the history of this part of the Continent. Though small and ly-





CUSTOM HOUSE.  
Asuncion, Paraguay.

ing far in the interior, the country has given unquestionable proofs of the bravery and patriotism of its sons on many a hard-fought battlefield, and against overwhelming odds and resources. Of the justification of many of its wars, there may be an honest doubt; but no one questions the bravery and willing self-sacrifice of the bare-footed soldiers of Paraguay in defense of what may have been a mistaken ideal.

### Outline of History

In a certain sense, Paraguay may be said to be a nation without a history; its past has, the rather, been a tragedy in five acts, and the men who have played the principal parts have been but few in number.

The first act was the stormy period of the Conquest in which the Spaniards fought with the savage Indian tribes, and, dispossessing them of their heritage of the centuries, planted in the heart of the continent the flaming colors of the Catholic Kings of Castile and Aragon.

In the second act, the Colony freed itself from Spanish rule and proclaimed its right to a free and independent existence. The principal actor of this period and of the succeeding twenty-five years was the most famous and most disenssed man of Paraguay, the iron-handed Dictator, Dr. Cárlos Francia, who ruled the country from 1816 to 1840, and laid down his hard-grasped scepter of power only when touched by the finger of death.



IN A PARAGUAYAN MARKET.  
Dr. Browning in center.



The third act is coterminous with the rule of the Dictator, C  rlos Antonio Lopez, who ruled less despotically than his predecessor, from 1841 to 1863, and who did much toward bringing Paraguay into line with the civilization and progress of his day.

He was followed by his son, Francisco Solano Lopez, generally known by his military title of marshal, during whose dictatorial rule the country was plunged into one of the bloodiest wars that are recorded on the pages of history. At the beginning of the conflict the total population of Paraguay was estimated at one million. When the curtain went down on this fourth act and Paraguay had been throttled by the allied armies of Argentina, Brazil and Uruguay, there remained but 230,000 inhabitants, and of this number only 28,000 were males.

The fifth act may be called the Reconstruction Period. It began with the death of Lopez, the dictator, on the battlefield on the banks of the Aquidab  n in 1870, and continues until the present time.

Few countries of the world have been so rent and exhausted by war, both foreign and civil, and few are trying so earnestly to atone for a stormy past by the assiduous cultivation of the arts of peace.

Contrary to the policy of its departed Dictators, the public men of the modern Paraguay eagerly take advantage of every opportunity of helpful contact with the outer world.



"The Devil's Throat"—Part of the Falls of Iguassu. Between  
Argentina and Brazil.

## Courtesies Extended to Visitors

On a recent visit to Asuncion, our party (consisting of S. G. Inman, T. F. Reavis, C. Manly Morton and the writer) was so fortunate as to carry letters of introduction to a number of public men, among them an ex-president of the Republic. The reception of these letters involved no responsibility whatever, beyond the small courtesies incident to such occasions. But, not content with this, a high government official was detailed to explain all matters of interest; automobiles were placed at our disposition; official report of Ministries and Departments were secured for us; we were received in special audience by His Excellency Don Manuel Franco, the President of the Republic, and by the Ministers of State; and, above all else we were made to appreciate to the full, as we had often experienced it before in other countries of South America, the courteous consideration and treatment accorded the foreigner who comes in a sympathetic spirit to study with his Latin brother the problems common to both Americas.

Among the centers of special interest that were open to us were the private archives of the government. These are, in some respects, the most valuable in South America, especially from a historical standpoint. No complete or exact history of the colonial period of this great region of South America could be written without a careful consultation of the otherwise inaccessible facts found in this collection



and whose treasures are still practically untouched. In spite of the disasters of war, manuscripts and documents have been preserved which would be eagerly studied by the modern historian were they included among the treasures of better known and more accessible archives. Often carried about the country in ox-carts, following this or that victorious or retreating army, preserved almost miraculously from destruction and theft, these documents may yet be of help in the interpretation of the past four hundred years of American history.

### Public Improvements in Project

But the traveller who visits Paraguay to-day, will be more interested in the plans for the future than in these records of its past. "*This is a project of the Government,*" is a phrase which he will often hear repeated by government officials. Plans for many new buildings are shown, and among them school houses, orphanages, asylums, a penitentiary, a modern university, patterned after those of the United States; and splendid parks and boulevards for the beautifying of the capital. A splendid Botanical Garden, embracing several hundred acres, has already been laid out, including the ancient house and grounds of the Dictator, Lopez. Due to the climate and the unusual fertility of the soil of this region of Paraguay, this should come to be one of the most useful gardens of the kind in all the world. Considerable work has already been

done in the planting and cataloguing of plants—more than fifteen hundred species of trees and shrubs having been set out along one of its principal avenues.

A Zoological Garden has also been begun and a number of strange and unusual animals, yet common to this part of the world, have been gathered and are being cared for under conditions but little different from those of their wild life.

It is true that most of the plans mentioned above, as yet are only to be found on paper. The superficial observer, prejudiced against all things South American, might contemptuously dismiss them as mere paper projects, unworthy of further consideration. Yet no one may come into intimate touch with the Paraguayan people, and in particular with that comparatively small group of progressive men on whom has been laid the responsibility of the future development of the country, without becoming convinced that many of these plans will presently become a reality. The day of war and rapine seems to have passed. The Paraguayan motto today is "*sursum corda*."

### Agricultural Products

The greatest guarantee of the future prosperity of Paraguay is to be found in the extraordinary fertility of its soil and the vast extent of its tillable lands which, as yet, have been scarcely touched by plow or spade.

Only within recent years have the agriculturists begun to employ modern methods

of farming, instead of trusting to mother nature to give her fruits unassisted by the hand of man. The "*yerba mate*" or Paraguayan tea, for example, has been cultivated only in very recent years, although its collection and export have formed one of the country's principal industries. The annual production has exceeded 2,500,000 pounds, and has provided employment for thousands of men and women. This tea is fast taking the place of coffee and the China or India tea in many countries, outside of South America, and the world war will still further contribute to its dissemination and permanent adoption.

Rice, sugar and cotton are also being cultivated as never before and the results, both as to quantity and quality, prove that the soil and climate of Paraguay are admirably adapted to their production. Only recently ten thousand sacks of sugar were shipped out of the country, and the quality and color of the product, as we have seen it, would compare favorably with the sugar produced in the United States or imported from the West Indies or Hawaii.

The low lands lying along the great water courses are admirably suited for the cultivation of rice, and the somewhat sandy uplands have produced enormous crops of cotton. The official reports indicate 1,200 pounds per acre as the ordinary crop that may be expected from the customary cultivation of the cotton plant. Intensive cultivation according to mod-



ern methods, would greatly increase this already surprising result.

But it is in the cultivation of fruit that Paraguay may rival the world. The soil and climate, united to the intelligent efforts of man, would easily convert the whole country into a vast fruit orchard, capable of supplying the ever increasing demands of the large cities near at hand, and, with modern facilities of shipping, of reaching even the far-off markets of Europe.

The orange tree, in particular, seems to have found in Paraguay, the soil and climate best suited to its natural growth, and here it flourishes and produces its load of golden fruit with a prodigality that can but impress the stranger who does not know the country. The forests and jungles are aglow with the fruit, of the wild variety, and with little or no scientific cultivation the domestic species produces thousands of tons of an unusually delightful fruit that is eagerly sought after in the markets of Buenos Aires and Montevideo, where it is fast supplanting that which was formerly brought from Brazil. So plentiful are oranges that a carload of 5,000 may be bought, first-hand, for about four dollars American gold. Near almost every railway station along the lines that cross the country, are seen great piles of this splendid fruit, and the passenger who will may help himself without money or price. The exportation for a recent year amounted to something over 150,000,000 oranges. Steamers loaded only with this glow-

ing fruit hasten down the river Paraná to unload their cargo into the markets of Buenos Aires.

Owing to the hitherto unsettled conditions of the country districts, cattle raising is but in its infancy, although few regions in the world offer such natural advantages for the prosecution of this important industry. A fellow American, a veteran "cow-man," who has worked the ranches of his native Texas and of the neighboring republic of Mexico for many years, declared that he had never found any locality so admirably adapted for cattle raising as the vast plains of Paraguay. With abundant water and nutritious grasses, these plains should be covered at an early date with cattle which will eventually find their way to Europe via the packing establishments, which are being established by North American capitalists. At present there is a bovine population of some 6,000,000, practically all destined to exportation as frozen meat.

### Hindrances to Progress

So much for the natural advantages and the future possibilities of the country. Let us now consider some of the conditions which have impeded progress in the past and which must be overcome before Paraguay may become a strong and influential nation.

One of these obstacles, common to other Latin-American countries, is the system of "*latifundia*." Enormous tracts of land have been secured in the past, generally by foreign-

ers, and are held today, and even added to at the expense of the general development of the country. One may travel for an entire day along the great water routes and find that all the land seen on this or that side, if not on both, belongs to one man, and that from this immense water front it stretches for many leagues into the interior, embracing forest and pasture lands of an almost incalculable future value. Many such men do not seem to know the extent of their holdings, but it is not uncommon to learn of tracts that cover hundreds of square leagues of territory, while some extend even into the thousands. One such estate, recently probated, contained four thousand square leagues of land—(that is, it was about the size of the State of Indiana).

The use of a depreciated currency has kept out foreign capital and the government is now attempting to put its finances on such a basis as will insure investments and attract investors. The result of the present monetary system may be seen in the surprising prices that prevail. Some of the most common quotations, taken down at random, are as follows: Hotel, per day \$110; street-car fare, \$1.00 to \$2.50, according to distance; cinematograph, \$20.00; imported shoes, \$450.00; shoes made in the country, \$250.00; hats, \$120.00 to \$250.00; daily paper, \$1.00; bar of soap, \$15.00; tooth brush, \$15.00; cup of tea or coffee, \$5.00; sugar, pound, \$4.50; coffee, pound, \$10.00; flour, \$460 per 110 pounds; dinner in dining car, \$25.00; bed in Pullman,



\$88.00; railway fare, per mile, \$1.50; etc. These prices may be reduced to American gold by dividing by 35—this being the equivalent of a dollar at the time of our visit to Asuncion. That is equivalent to saying that, by taking \$30,000 American gold into Paraguay, one may at once be converted into a millionaire.



DR. BROWNING IN A PARAGUAYAN  
HOSPITAL.

Most of these children are syphillitics.

### Eleemosenary Institutions

It is mainly due to the lack of funds that the asylums, hospitals and other benevolent institutions leave so much to be desired in their equipment and management. The ap-

palling conditions under which the unfortunate men and women live, who depend on public charity for the mere extension of life, are revealed by a visit to the "Home for Indigent Women." With these poor unfortunates, whose only crime is that of poverty, are mingled the women who have lost their reason or who have never been other than mental deficients. The gibbering idiot eats from the same plate with the woman of gentle birth who can no longer care for herself and has no one who will fend for her. Few sights have I seen in many years of travel through the neglected places of the earth that left me with such a sinking of heart, such intense desire to help bring in that Kingdom which will change the existing order of things and give to the weary and heavy laden a rest from their labors.

In nearby yards, that are little better than kennels, are confined, in separate divisions, the violently or hopelessly insane. The consecrated Sisters of Mercy, to whom is confided the care of these unfortunates, do their best to alleviate their sufferings, but this is little. Forgotten of man, and, seemingly, of God, in the midst of conditions which, fortunately they can not fittingly appreciate, they merely exist until such time as the pitcher be broken at the fountain and their spirits return unto God who gave them. But of all the residents of Paraguay, none deserve such unstinted praise as these same Sisters of Mercy who spend their lives ministering to their unfor-

fortunate brothers and sisters. Surely their reward in heaven will be great.

### Educational System

Because of the unsettled condition of the country and the consequent lack of funds and prepared teachers, the educational conditions of Paraguay leaves much to be desired. It was our impression, however, that the Government is now giving more attention to the development of this important branch of the public service than to any other. The following table of statistics taken from the official reports of 1915, will give the reader an idea of the progress made from 1909 to 1916:

#### PRIMARY INSTRUCTION

Year	No. of Schools	No. of Teachers	No. of Students
1909	358	800	40,259
1910	508	987	52,200
1911	554	929	49,240
1912	563	1,071	44,618
1913	595	1,293	68,625
1914	604	1,377	71,324
1915	1,046	1,484	74,245

The above figures include both the national and the private schools which give primary instruction, though the contribution from private schools is small in all the items.

In the Normal School and Schools of Pedagogy—five in all—there was a total matriculation, in 1915, of 89 men and 199 women. There



were 46 teachers in these schools, 7 of them women. In the annexed "School of Application"—or practice school—there was an attendance of 2,933 students, under 64 teachers. Of the 74,245 students reported as under primary instruction, but a very small minority reach the sixth grade. In all Paraguay, according to the statistics of 1914, there were but 305 children in the sixth grade; 95 of these were in the schools of Asuncion.

There are but four Secondary Schools in the country, one of them private (Roman Catholic) and the following statistics of attendance, by grades, will be interesting:

#### SECONDARY INSTRUCTION IN 1914

1st year	2nd year	3rd year	4th year	5th year	6th year	Total
308	162	150	120	71	69	880

From this it will be seen that only 880 children were matriculated in the courses of Secondary Instruction; only 69 entered the last year, and only 60 went up for the final examinations of the course. Among these 60 there was but one girl. There is no record of the number of those who successfully passed the examinations.

Because of financial difficulties, some of the courses in the University have been suppressed and this institution now offers the following courses with an attendance in each as follows:

## UNIVERSITY INSTRUCTION

<i>Subjects</i>	<i>Students matriculated</i>		<i>Students examined</i>	
Law and	1st year	64	1st year	17
Social	2nd year	44	2nd year	29
Sciences	3rd year	13	3rd year	14
	4th year	10	4th year	20
	5th year	4	5th year	4
	6th year	3	6th year	7
Pharmacy	1st year	13	1st year	11
	2nd year	4	2nd year	5
	3rd year	6	3rd year	5
Preparation of Notaries	1st year	19	1st year	11
	2nd year	1	2nd year	1
	3rd year	0	3rd year	1
Midwifery	1st year	10	1st year	9
	2nd year	16	2nd year	13

The students graduated from the University in 1914 were as follows: Doctors in Jurisprudence, 7; Pharmacists, 4; Midwives, 9.

The School of Medicine was suppressed a few years ago and students who desire a medical course are compelled to seek it outside their own country. The majority of such men go to the unusually fine Medical School of the University of Buenos Aires, while a few go to Europe, and occasionally a student finds his way to the United States of America. Before the world war, a number of students were studying in Europe on scholarships provided by the Government. These have now been recalled and will not be able to resume their

studies while the great conflict continues, and the world's financial arrangements are overturned.

The Government's budget for 1915 showed a grant of \$8,047,480 for all purposes of public instruction, or about \$230,000 American gold. This amount is to be increased from year to year, since new buildings are already in process of erection and every effort is being made to increase the number and efficiency of the teachers, especially in the smaller towns and villages.

### The State Church

The official State Church of Paraguay is the Roman Catholic. There is, however, freedom of worship and the dominant church seems to have but a slight hold on the people. I do not remember to have seen a single church edifice which was completely finished or in a good state of repair. One or two are in course of construction, and, when completed, will be architectural ornaments to the city. But progress is slow, for the government contributes but little and personal subscriptions are few and small in amount. "With what great sacrifice," said one of the public men, "do we erect these buildings!" The yearly budget provides the salaries of the clergy, but, contrary to the customs in South American lands, these are made ridiculously low and the recipients are rated as government employees of secondary importance. There is no Archbishop in Paraguay, since this country forms



a part of the territory that falls under the ecclesiastical jurisdiction of the church authorities resident in Buenos Aires. The local head of the church is the Bishop of Asuncion, and he receives for his services the scarcely munificent sum of \$24,000 a year, in Paraguayan paper, or less than \$700 American gold. The entire contribution for the support of the official church for the past year was \$278,400 (pesos), while for the Army and for the Navy a somewhat more generous amount was given, the provision for both these services reaching the sum of \$14,930,854.72 (pesos).

With this small amount of money at its disposal, if for no other reasons, and counting on but little sympathy from the people as a whole, it is not surprising that the Roman Catholic Church has done so little toward building up a strong and useful organization in the country. There are eighty-four priests in the whole republic who are in active service, and of this number, forty live in the capital. Counting the entire population of Paraguay at one million, and that of Asuncion at one hundred thousand, there remain nine hundred thousand to be cared for by but forty-four spiritual advisers. This would give to each one a parish of 20,450 souls. Even if each of these men had the learning and executive ability of Ignacius of Loyola, or the fiery zeal of Peter the Hermit—which is improbable—his task would still be equal, if not superior, to his powers.

## Need for Christian Work

That there is need of Christian work in reforming the national conscience may be evidenced by a study of the birth statistics as issued by the government. In 1910, there were 14,425 births; 6,038 of these were legitimate, and 8,387 illegitimate. Instead of a disappearance of this evil, it would seem to be on the increase; for, in 1913, out of a total of 16,377 births, there were 9,638 classed as illegitimate and 6,739 as legitimate.

Doubtless, this appalling percentage of illegitimacy is not entirely due to a lack of religious teaching on the point. The only legal form of marriage is the civil contract, which must precede the blessing by the Church if this is given. And it is probable in Paraguay, as in other new countries, where society is still in formation, that this well-meant legislation merely tends to increase the evil which it was destined to abate. The ignorant country people will not and, in many cases, can not conform to the law. Since the parents, especially in regions remote from the centers of population, mate as do the birds, seeking the sanction of neither Church nor State, their children are necessarily classed as illegitimate. One of the hopeful signs in Paraguay, and an earnest of better family conditions in coming years, is the fact that the clergy urge upon the people a strict fulfillment of the law. When Church and State thus work together toward the solution of this great problem, progress is assured and much already

# The Neglected Continent.





accomplished toward the bettering of existing conditions.

### **The Location of the People Advantageous to Religious Work**

Organized religious work should not be difficult in Paraguay, owing to the convenient grouping of the population. Thirteen towns, including the capital, report a population of over ten thousand, and five report more than eight thousand but less than ten thousand. Nine of these seventeen towns are capitals of districts, of which there are fifteen in all. The majority of the people live in or near these towns, and the outlying country districts are not difficult of access.

### **Extent of Protestant Work**

Protestant work has been attempted in but two cities, outside of the capital, and in no place has it made any definite, permanent impression on either the local or national life. This is due, in great part, no doubt, to the fact that it has been carried on, almost exclusively, by independent workers who, however strong they may have been in spirit and in faith, and in spite of the utter loyalty with which they have wrought, have lacked the necessary resources for the successful prosecution of their work. Only one of the strong Boards has ever attempted work in Paraguay, and it decided to withdraw its forces some years ago. These desultory efforts on the part of independent workers have been almost entirely unperceived or recognized by

the people at large. If little or no sympathy has been awakened for such work, it is also true that nothing has been done to antagonize the people or create an atmosphere that would render difficult the opening of evangelical work on a more extensive scale, and on a more permanent basis, by some one of the strong missionary organizations. The women are, as a rule, practising Catholics, but do not have the reputation of being fanatical, as in other countries. The men are indifferent to all forms of religious worship, but would be more likely to favor a non-Catholic movement, if it were sympathetically presented, than anything connected with the church which they have known for so long but which has utterly failed to enlist their sympathies or gain their support.

### Prevailing Indifference to Religion

The impression one carries away from Paraguay, as regards the religious condition, is that, as a country, it has had but little religious teaching, and that even this little has fallen on indifferent ears. There is but slight interest in religious or spiritual problems. Those who may go to Paraguay to undertake religious work will find that but little has been done in the past. The soil is practically virgin, for it has not been plowed. Only the surface has been scratched here and there. The rich sub-soil has not been reached. But, when it has been reached, and the seed has been sown and carefully tended, there can

be no doubt that the harvest will be bounteous.

### **The Opportune Hour for Evangelical Effort**

If it is true that there is need of active, intelligent, organized evangelical work in the Republic of Paraguay, it is doubtless true also that now is the most opportune time, the psychological moment, in the history of the country, for such work to begin. There has been a comparatively long period of peace, and there is a feeling and a hope that the devastation of war is a thing of the past and that the nation may now begin to lay, in real earnest, the foundations of a future prosperity scarcely equaled in South American countries. It is the time of all times when Paraguay needs intelligent, sympathetic help in order that she may build strongly and well.

### **Friendly Feeling Toward the United States**

And from no land would such help be more willingly or more gratefully received than from the United States of America. Paraguayans have not forgotten the uninterrupted friendship of past years between the two nations, and in particular remember very gratefully the decision of Rutherford B. Hayes, then President of the United States, that gave to their country possession of a vast territory that had been claimed by a powerful neighbor. "Villa Hayes," a flourishing village not far from the capital, stands as a perpetual reminder of that friendly act of justice.



The Paraguayans remember, too, that in the days of their anguish, during the wars of Solano Lopez, the Minister of the United States was the last diplomat to leave his post, and his country was one of the first to resume friendly relations when peace had been established through the overthrow of the dictator. The intelligent, kindly interest shown in the country by the present United States Minister, the honorable Daniel Mooney, as well as his exemplary life among them, has also done much to cement the traditional friendship between the two countries.

### **Calls to a Mission Board**

It seems to the writer that for these and other reasons the time is ripe for some one of the great Boards to move into Paraguay and establish a work that will be a help to the men who are bearing the responsibility of government in solving the intellectual and spiritual problems that confront them. Such work, when begun, would naturally follow the traditional lines of evangelistic and educational endeavors; but these lines of work should, in my opinion, be conducted separately. Evangelistic effort would have to be prosecuted, as in other fields of South America; and here, as in the other fields, would appeal very largely, if not exclusively, to the people of the working class. It would be necessary to raise up, as soon as possible, a native ministry. To this end the missionaries could take advantage of the International Theological

Seminary and School of Social Sciences which it is proposed to establish in the neighboring city of Montevideo.

But it seems that the opportunity is unique for the beginning of educational work on a higher plane than has yet been attempted in South America. Instead of expecting the school to grow out of the church, it would be well to expect the church to grow out of the school, although the process may be slow and trying to the patience of those responsible for the support of such an institution, as well as those who carry it on.

There is a great need in the capital for a first-class boarding school for boys, which would follow the official program of studies, with superior equipment and the most modern methods of instruction, under the direction of specially prepared male professors who would come to this work as Christian teachers rather than exponents of this or that school of theological thought. The principal of this school, in particular, should be one of our most choice young men, of special preparation of heart and mind. There would be an opportunity for him to enter the University of Paraguay, either as a special student or as a special lecturer, and thus establish a personal contact with the representative men of the country. By the exercise of patience, and if possessed of a winning personality, I believe that in a very few years such a man would occupy a position of influence second to none other, and be able to formu-

late and put into operation plans for the intellectual and moral uplift of the nation. Such educators and such a school should be backed by a Board that would be willing to count results in the changed lives of men, in the moral uplift of a community through years of strenuous and complex effort, rather than in members received into this or that communion of the evangelical churches. But the members, too, would not be lacking and would come from a class of society that has scarcely been touched by our evangelical work in other Latin American countries.

I would like to suggest that the field be occupied as soon as possible by sending a good man to Asuncion for the purpose of studying local conditions and establishing contacts. This would be better than to wait until equipment has been provided and the time come to launch the school. Considerable attention might be given to gaining the confidence of those in authority, to consultation with leading educators of the country as to the exact kind of institution that would be most helpful to them in the solution of their general school problems, and to study and investigations that would enable one to become thoroughly saturated with the history, the folk lore, and the customs of the country.

It goes without saying that along with this should be developed the evangelistic program, and, if possible, a medical work that, through the gospel of healing, men should be drawn to the Great Physician. Beginning at Asun-



cion, the work should be extended into the smaller towns and country districts, where the neglect of all things spiritual is appalling.

Not long before going into Paraguay I had occasion to read a book entitled "El Dolor Paraguayo"—"The Pain of Paraguay." After traveling about the republic by steamer and by rail, meeting the men who face the problems of the reconstruction period of the history of their country with high ideals and disinterested patriotism, looking into the homes of the people, both of the rich and of the humble classes, and observing the swarms of happy, healthy, barefoot children that throng the streets of the cities and the country lanes and highways after this careful study and observation, I am convinced that these "pains" may be turned into "growing pains," if the helpful hand of sympathy, service and love is extended to them.









S. G. Jones

Dec

. 5748

The Crucial Hour

L385

in L. A.

2

# WILSON'S MESSAGE TO LATIN-AMERICA

## Suggests Compact as World Peace Basis

### SPEECH TO MEXICAN EDITORS

**Says U. S. Wants Nothing Out of War and Would Accept Nothing —Distressed at False Impression Enemy Agents Are Creating in Neighboring Republic.**

HAVANA, June 11 (by A. P.).—President Wilson, in his address to the Mexican newspaper editors in Washington last Friday, expressed sincere friendship for Mexico. His address, which is printed in the morning newspapers here to-day, follows, in part:

"I have never received a group of men who were more welcome than you, because it has been one of my distresses during my Presidency that the Mexican people did not more thoroughly understand the attitude of the United States toward Mexico. I think I can assure you that that attitude is one of sincere friendship.

"The policy of my Administration toward Mexico was in every point based upon the principle that the internal settlement of the affairs of Mexico was none of our business; that we had no right to interfere with or dictate to Mexico in any particular with regard to her own affairs. When we sent troops into Mexico our sincere desire was nothing else than to assist you to get rid of a man who was making the settlement of your affairs for the time being impossible. We had no desire to use our troops for any other purpose, and I was in hopes that by assisting in that way, and thereupon immediately withdrawing, I might give substantial truth of assurance that I had given your Government through President Carranza.

"At the present time it distresses me to learn that certain influences, which I assume to be German in their origin, are trying not only to make a wrong impression throughout Mexico as to the purpose of the United States, but to give an absolutely untrue account of things that happen.

#### CHAMPIONS OF THE WEAKER NATIONS.

"We are the champions of those nations which have not had the military standing which would enable them to compete with the strongest nations in the world, and I look forward with pride to the time which I hope will come when we can give substantial evidence not only that we do not want anything out of this war, but that we would not accept anything out of it; that it is absolutely a case of disinterested action. And if you will watch the attitude of our people you will see that nothing stirs them so deeply as the assurances that this war, so far as we are concerned, is for idealistic objects. . . .

"Some time ago I proposed a sort of Pan-American agreement.

"I had perceived that one of the difficulties of our past relationships with Latin-America was this: The famous Monroe Doctrine was adopted without your consent, and without the consent of any of the Central American or South American States. We said: 'We are going to be your big brother, whether you want us to be or not.'

"We did not ask whether it was agreeable to you that we should be your big brother. We said we are going to be. Now, that is all very well as far as protecting you from aggression from the other side of the water was concerned, but there was nothing in it that protected you from aggression from us, and I have repeatedly seen an uneasy feeling on the part of representatives of the states of Central and South America that our self-appointed protection might be for our own benefit and our own interests, and not for the inter-

st  
the  
setta

Whit

7x7 ft  
7x9 1/2 ft  
9 1/2 x 9 1/2 ft  
9 1/2 x 12 ft 3.  
12x14 ft 36..

FLIES AT HALF

Nav  
Tha

Macy's have just  
Town Canoes, made by  
Town, Maine. All the  
category. \$40.75 to \$57.75.

PADDLES, SEATS,  
PAINTS, ETC.

Macy's—Fifth A

ests of our neighbors. So I have said:

"Let us have a common guarantee that all of us will sign a declaration of political independence and territorial integrity. Let us agree that if any of us, the United States included, violates the political independence or territorial integrity of any of the others —if the others will jump on her."

#### BASIS FOR FUTURE PEACE.

"Now, that is the kind of agreement that will have to be the foundation of the future life of the nations of the world, gentlemen. The whole family of nations will have to guarantee to each nation that no nation shall violate its political independence or its territorial integrity. That is the basis—the only conceivable basis—for the future peace of the world, and I must admit that I was anxious to have the states of the two continents of America show the way to the rest of the world as to how to make a basis for peace.

"Peace can only come by trust. If you can once get a situation of trust, then you have got a situation of permanent peace. Therefore, every one of us owes it as a patriotic duty to his own country to plant the seeds of trust and confidence. Instead of the seeds of suspicion and a variety of interest. . . ."

#### SPEECH PRAISED IN LONDON.

LONDON, June 11 (by A. P.).—President Wilson's address to Mexican editors in Washington last Friday is commented upon with high appreciation by the newspapers here.

The *Daily News* says that President Wilson, in his speech, "revealed himself as the architect of the world's future." It warmly eulogizes the President's and America's disinterestedness in the war, which, it says, is testified to not by words, but by acts. The paper mentions American loyalty to the cause of Russia, which it describes as one of the redeeming episodes of the whole war, and urges other countries which have been "less faithful and less wise to recognize the sagacity as well as the justice of President Wilson's policy in making the redemption of Russia a fixed and unalterable purpose of the war."

The President, says the *Daily Chronicle*, has reason for the claim that the United States is setting a memorable example of disinterestedness and that such an attitude takes away ground for suspicion in seeking a mutual understanding among nations. The *Daily Graphic* declares that upon such altruism alone can an enduring peace be founded.

The *Times* compares the President's speech with the recent statement of Herr von Payer, the German Vice-Chancellor, and says:

"No contrast could be stronger. The President talks of liberty, justice, and law. The Vice-Chancellor looks forward to a world in which the unified armies of Germany and Austria-Hungary will still impose their orders on a submissive Europe."

#### Kindergarten Festival Postponed.

The kindergarten play festival, which was to have been held at Prospect Park this morning, was postponed on account of unfavorable weather. The festival will be held, weather permitting, on Thursday at ten o'clock on Long Meadow in Prospect Park.

Organizations among the students are very few, the chief one being the "Academic Association," which maintains a social and recreational centre near the University, where its six hundred members may find reading-room, billiards and game room, a small gymnasium, and a buffet. There is a glee club of one hundred and fifty or two hundred voices, and a student band. The "Philanthropic Association," a worthy institution, aids deserving poor students to meet their expenses. A certain number of such students is also helped annually by a fund called "Bolsas de Estudo," administered by the Board of Trustees, very much as the scholarships of North American universities.

It is our hope that within a couple of years a Student Christian Association may be numbered among these organizations of the students. Genial fellows, kindly disposed, socially attractive and studiously inclined, the greatest need of the students is that of high ideals, an unselfish desire to serve their fellow-men, and a knowledge of Jesus Christ as their Lord and Saviour.



# Characteristics of Latin-American Students

By DR. ALBERTO NIN-FRIAS

THERE appeared in an Argentine magazine some four years ago, a short story called "The Melancholy of Arthur Cordell." The subject of the tale was a Harvard graduate, the finest type of American college student, who for some paternal wish left his beloved classics and the United States to become a travelling salesman in Brazil. In order to express in some measure his suppressed longing for the high culture of the heart and mind which Latin America so thoroughly lacks, he kept a diary of his inmost thoughts. He could not endure life in the tropics and its attempts at civilization, and after three years of heartache he died.

It seems to me that every man meets this asphixiating environment in any study of the Latin-American student and his life. The first fact borne in upon him is that higher education is devoid of idealism; it is without practical application to the burning problems of every-day life. Doubtless it is due to the aristocratic spirit which still prevails in society that education is so entirely a matter of erudition, and does not offer intellectual opportunity to all classes of society.

Being completely under state control, education evidences indifference to religion and would even seem to be atheistic in methods and ends. Universities in Latin America are part of the civil administration, which both instructs and licenses professional men. The presidents are therefore appointees of the government—in most cases of party government—and not educators of a nation. They are by no means the highest exponents of citizenship and public morals.

Students gather in the university to be taught, not to form a living unit with it as Alma Mater. They have no sympathetic relationship with its past or its traditions. In fact Latin-American universities are not live organisms, but rather corpses kept alive artificially. Students, from the start, are disorganized. Nothing brings them together, except occasional outbursts of patriotic feeling. The university town has not appeared as yet; universities are in urban localities, and are of the cloister type. Professors

are active professional men, who seem to show no regard for the physical and moral well-being of the student. No interest is evidenced in athletics.

The student means something to the university as long as he is sheltered under its roof, otherwise he is no more to it than the man in the street. The student soon expresses his loose moral code in his manner of living, which is always excused by the fact that he is only a student. The chivalrous treatment of women which characterizes the North American student is entirely foreign to him. Personal purity has taken no root whatever in his thought.

As a rule the hard working student is the exception. The majority spend their life as idlers until the examination period. Then if they fail in December they can be re-examined in March. Fond of good living, students living together have quarters which suggest rather those of the Bohemian artist than those of the order loving student of North America. Disorder and lack of cleanliness are everywhere in evidence. The external appearance is that of a tenement house. The inner life of the student shows lack of social purpose, lawlessness, and the spirit of each man for himself. The best students are the sons of immigrants and country people. The wealthy and aristocratic classes do not furnish much valuable material to the universities.

As a class the Latin-American students mingle considerably in politics and by the mass of the population are considered as the guardians of the nation's honour. In riots, revolutions, civil wars, you will always find student leaders. There being no student life, the young man naturally turns to shaping national policies as an outlet for his energies. Politics is certainly no school for him, or rather it is a school for scandal. Until recently the greatest number of students and the only favored class were candidates for law. Today, however, medicine is becoming the more popular career, a most salutary sign of progress.

During the years of study for the B.A. degree, the class in philosophy is the only one that brings the student into the least contact with an ethical or world-view of the universe. Aside from this nothing speaks to him of the higher life. Some years ago, deism pervaded this branch of knowledge, in type like that

of Jules Simon, Saisset, Amedée Jacques, and Caro. Today it is otherwise. Metaphysics is out of the curriculum and with it any philosophy of life. Philosophy has come to mean simply experimental psychology, and the influence on student life makes for skepticism. Republican France, of the radical type, is still the greatest teacher in educational matters, while Germany is becoming prominent in the medical line.

When of the best type, the Latin-American student is a great lover of knowledge for itself. He is erudite, and his encyclopædic culture charms and astonishes, but his moral life is weakened, if not absolutely destroyed. Nothing is more dangerous for character and peace of mind than indiscriminate reading. Superior in some ways to his Northern brother, the Latin-American student has a broader vision of things, is cosmopolitan in sympathy, argumentative in temperament, and possesses ability to express his views. But he is inferior in civic and social service, private morals, initiative and the spirit of self-reliance.

To sum up, let me say that despite all that can be said in criticism, the best class of young men in Latin America are to be found among the students. This is particularly true of those who are religiously minded and not lacking in ideals. No class as a whole needs more attention from the moral forces of society than the Latin-American students, for it is from the lawyers that the governing class is mainly recruited, and with them lies the progress of the country.

It is to the Latin-American student especially, that the Student Movement should everywhere appeal. For, as has been the case in China, in that way Christian social ideals will be understood and Jesus Christ will become known as the complete type of manhood, loved above all men who have led the world to achievement.



## SECOND PAN-AMERICAN SCIENTIFIC CONGRESS

### SECTION IV

# ON PAN-AMERICAN UNDERSTANDING

BY

JOSÉ M. GÁLVEZ, A.M., PH.D.

Professor of English in the University of Chile,  
Vice-President of the National Educational Association of Chile,  
Delegate of Chile.

#### ON PAN-AMERICAN UNDERSTANDING.

1. Two great souls nurture the culture of America—the soul of the descendants of the people of Elizabeth of England, that of the Anglo-American states; and the soul of the descendants of the people of Philip II, that of the Latin-American nations.

The two groups of European culture in America correspond to the insular or individual part and to the continental or collective part into which the European culture has been divided and has developed its modern character since the times of Elizabeth and Philip II.

You of the United States have, as an essential feature of your culture, the inheritance of British individualism which you have made to flourish on the American soil of the North, where it has borne wonderful results through the splendid activities of great individuals.

We of Latin-America have the collectivism of continental Europe, as an essential feature of our cultural inheritance, which we have developed in the Southern lands of America. Whatever has been achieved there—and there has been much—has been done mainly by the governments. People look up generally to the governments for whatever is yet to be achieved—and that is still a great deal more.

It is a noteworthy fact regarding the historical times in which we live that, whereas the division of the European culture into insular or individualistic and into continental or collective, is one of the chief sources of the disagreements that are bringing about destruction to the old world, the two halves of the European culture in the new world tend to draw near to each other in conferences such as this. Two different souls of European origin wish to unite within the breast of America. A great and new Pan-American hope is being born which is an omen of happiness to humanity.

2. The Pan-American ideal of continental solidarity, within the bounds of liberty and mutual respect, is what binds us together, forming the spirit of these assemblies that we call "Pan-American Congresses." They are living expressions of the highest of our common ideals.

3. The political "Pan-American Congresses" seek the

realization of the ideal of Pan-Americanism by endeavoring to give common direction to the political life of the continent. These Pan-American political assemblies tend to guide one of the most fundamental manifestations of the external or practical life of the States of the new world.

4. The "Pan-American Scientific Congresses" seek the realization of the Pan-American ideal, endeavoring to give common direction to the general cultivation of the sciences on our continent. They tend to guide one of the most fundamental manifestations of the inward or ideal life of the nations of America.

5. The internal life, being a source of the manifestations of the external life, all progress of the external or practical existence of individuals and communities takes for granted progress in the internal life of the same.

Being convinced of the invincible power of ideas, I consider that of the two kinds of Pan-American Congresses, the second or scientific one, is the more far reaching for the future of our nations. The Pan-American Scientific Congresses, it would seem, are the institutions out of which new common ideals for our peoples ought to be developed and which are to serve to realize generally all the continental ideals which we cherish, and especially our great ideal of solidarity, which we denominate "Pan-Americanism."

6. The most efficient means of getting nearer to the ideal of Pan-Americanism consists in furthering Pan-American understanding.

Pan-American understanding presents itself to us as one of the great aims of Pan-American Congresses. Its growth is the best guarantee of continental peace. What already exists of it has brought about the good will that unites us. It is to be wished also that from it may be born what may enrich the work of solidarity towards which we are all working, adding to the treasures in thought of our intellectual men the treasures of Pan-American feeling, bringing about that Pan-Americanism that may not only be the result of the activity of the minds but also of the best hearts of America.

Then we shall have obtained to the full extent the valuable coöperation of the most beautiful part of life in the new world—of Pan-American Womanhood.

7. My task on this occasion is to invite you to direct some of our efforts towards the strengthening of Pan-American understanding, stimulating the scientific study of two of the most important manifestations of life in our continent, namely, of the great cultural languages of America, on the one hand; and, on the other, of all the solutions which the individuals and peoples of America give to the problems that refer to the origin and finality of the universe and of life.

8. Language is one of the most human manifestations of animal life. It is a vehicle for the thought of individuals and of nations, the medium through which the characteristics of both are expressed.

The first aspect of understanding between individuals and between peoples is the idiomatic one. In every understanding language is not an end in itself, but it is an indispensable means for reaching that end. It is the door through which the foreigner must pass if he would enter the building of a strange culture.

The two different languages, the one Anglo-Saxon and the other Latin in origin—the language of Shakespeare on the one hand, and the language of Cervantes on the other—correspond to the two most enterprising branches of European culture which flourish in the new world, to the British and Iberic nations of our continent, to the two different collective souls of America. The mutual understanding between the Anglo-American and the Iberic-American peoples demands that in the English speaking countries of America the Spanish language should be studied more widely, and that in the Spanish and Portuguese speaking sections of the American continent the English language should be studied with ever-increasing interest. If this demand were to be satisfied every child of America would have in its hands an indispensable and powerful instrument which it would be able to use to penetrate into all the most important manifestations of the spirit of our continent.

9. The sum of the solutions which the individuals and the peoples of America give to the problems pertaining to the origin and end of the universe and of life constitutes what we may call Pan-American philosophy. The comprehension of this philosophy constitutes also the highest intellectual understanding among the individuals and among the communities of our continent—one of the highest objects of Pan-American understanding.

The study of science for the sake of science itself is indeed a high aim, but a still higher aim is the study of science for the sake of life.

Pan-American Scientific Congresses aim at studying science for the sake of Pan-American life.

Philosophy, being the most general of all sciences, the one science towards which the cultivation of all special

sciences should tend, the highest general scientific effort of the Pan-American Scientific Congresses should, according to my way of thinking, consist in furthering the study of Pan-American Philosophy.

#### 10. PROPOSALS.

I. Considering that Pan-American understanding can be greatly widened and deepened by extending and intensifying the study of English in Latin-America and of Spanish in Anglo-Saxon America, it is to the interest of the Continent:

To declare English and Spanish Pan-American languages, and,

To recommend to the governments of all the republics of the American continent, to the universities and to the other educational institutions of America to bring their influence to bear upon this subject, to the end that the study of Pan-American languages be extended and intensified, giving preference to these languages in the curricula of the corresponding educational institutions; founding schools of languages where special attention may be given to the study of the Pan-American tongues, and wherein the linguistic study may be supplemented by teaching about the realities of life in the corresponding countries; forming a good national body of teachers of Pan-American languages, whose equipment shall include the stay of a year or more in the country whose language is being studied; bringing about the interchange of professors, teachers and students of Pan-American languages; establishing, as a requisite to receiving the title of teacher of secondary education, that in Latin-America a sufficient knowledge of English be acquired, and in the United States a sufficient knowledge of Spanish be obtained; and through all other means that they may think convenient.

II. Considering that in culture individuals and peoples have their own philosophy; that to all new cultural life, such as that of the American nations, there is a corresponding new philosophy; that the science of philosophy is the most general of all sciences, that religion is the philosophy of the masses of the people, history has never known a great people to exist without religion and that Christianity has been and is the ideal foundation of Pan-American culture; it is of continental import:

1. That it be recommended to the governments of the American republics, to the universities and to the other institutions of higher education of the continent, the establishment of Chairs of Scientific Philosophy that shall be independent of all professionalism and whose object may be to disseminate knowledge of philosophy in general, and especially as to the development of philosophic ideas in America; and, the foundation of Seminaries of Philosophic Research which may investigate especially the philosophic character of the most important manifestations of cultural life in America, in the endeavor to form

currents of philosophic thought which may be in harmony with the improvement of life in each country and which may work to give Pan-American philosophy a direction that may be in harmony with the new aspects of Pan-American life;

2. To recommend to the universities, to the other institutions of higher education and to the normal schools of America the establishment of scientific chairs of the history of religions, whose special object shall be the dissemination of scientific knowledge in regard to the development of Christianity on the American continent, and,

To request the help of the governments, of the universities and of the normal schools to the end that the future professors and teachers of American History may acquire special knowledge regarding the deep influence which Christianity has had on the cultural development of America.

Chilean Embassy,  
Washington.  
(New Willard, 721)

Casilla 1474,  
Santiago de Chile.



Extract from the Report of the Santiago Station.

An exact census of Santiago is not at present attainable, but computations based on data worthy of credence place the figure beyond 300,000 if the immediately adjacent suburbs be included; and the city is constantly growing. It is par excellence, the city that influences the nation, in almost every line, socially, intellectually, morally and religiously, as well as politically. There is a constant stream of people coming from every part of the republic to visit or live for a while in the capital--people of all positions in the social scale.

From here there is as constantly flowing out, not only a crowd of the same kind, but the governmental functionaries, the military, the clergy, the doctors, dentists, pharmacists, engineers, lawyers, and last but not less for influence the teachers. There are, roughly speaking, in this city some seven thousand pupils in the higher schools and universities; the wealth of the nation is largely represented here. The fashions and the papers and principle publications of a popular as well as of a serious nature come to light here. The population and influence of Santiago on the life of Chili greatly surpasses that of any other city, and humanly speaking will for a long time be greatly in the ascendancy over any city for more than half the length of the West coast of South America--if we ought not to say on the whole coast. Let it be borne in mind that the commercial importance has not been mentioned: in that respect, Valparaiso far exceeds the importance of Valparaiso and, in fact, that of any city on the coast of the western continent south of San Francisco, California. But for the influence of a city on the destinies of this nation and to a large extent on the future of Peru and Bolivia, there is no city comparable to Santiago on the West coast.

Now, if this be so, the Christian Church and Christian missionary must look with special solicitude on this strategic point, and plan to occupy it with an adequate force and one appropriate to the existing conditions. A brief survey of the situation will reveal how far this has been accomplished, or shall we say rather how far short we are of accomplishing it? Evangelical work was begun amidst many difficulties about forty years ago. A single evangelical minister established preaching in English and Spanish, and finally a church building was erected. Passing over the period of an entire generation, let us enumerate the present Christian forces and equipment to be found now in this city. First among the foreign communities:- Union Church with some thirty or forty members, a pastor whose salary in part comes from the United States, a good Church building centrally located. It is expected that speedily some provision will be made by this church for the social and religious needs of the English speaking young men of the city. The British Protestant Church, with a pastor, (Church of England) partly supported by an English Missionary Society. It has a building fund, but no building of its own. The German Evangelical Church with a pastor, partly supported from Germany. It owns a small building which it occupies at present in union with the British Protestant Church. In all three churches and three ministers. These colonies are well provided for with churches and schools.

And now among the Chilians:- Presbyterian, the Church of the Most Holy Trinity with 90 members and 300 or 400 adherents, a Spanish pastor largely supported by the local church, a site for church and manse with buildings on it that must be made over to be fit for either: the church of the Redeemer with 70 members and about 300 adherents supplied by a foreign missionary and native helpers, a small lot for building, and a small building fund. Three other rented Mission

halls and two or three rooms used gratuitously- Methodist Episcopal:- two churches supplied by foreign missionaries, one fine building site with temporary buildings, one other small lot in suburbs, three rented halls besides the buildings occupied by the churches, and other rooms used gratuitously. Two Mission Boarding Schools, one Presbyterian for boys and young men, one Methodist for girls and young ladies, fine buildings and corps of teachers. A press, belonging to the M.E. Mission. Each of these Missions publishes in the capital, a weekly religious paper and tracts. The American and the British and Foreign Bible Societies are represented here by a sub-agent and two other coloporters whose tim is employed in the city and outside. The Seventh Day Adventists have a small and disintegrating work, hardly to be taken into account among the constructive Christian forces. And this is about all that can be mustered in this great city after forty years. In resume, four Chilian Evangelical Churches, five ministers, four other native workers, and a corp of teachers, plus three Bible Society agents; two school buildings, two temporary church buildings and two building lots, a few rooms in the homes of the poor and a press with a couple of small religious weeklies and an output of a few tracts a year. This, surely, is not a very imposing array of workers and equipment for the evangelization and Christian nurture of the largest and most important city on the west coast of South America.



Mr. Gamm

A PLEA for MEDICAL MISSIONS and SOCIAL WORK  
in CHINA.

-----

[We live in a land of lofty mountains whose snows are glistening white in their purity. And of deep dark valleys with treacherous sides.

We live in a country whose climate is wonderful beyond compare, - whose people are of a strong and sturdy stock, - but whose population is decimated by plagues and disease.

We live in a country that has the highest birth rate in the world but alongside stands the awful spectre of the highest infant mortality.

We live in a land whose cities have finely equipped hospitals and whose doctors stand high in their profession, but where the people of the villages are at the mercy of charlatans.

We have the carefully cared for mother with nurses and doctors and every comfort that money can buy. We have the poor women with neither nurse or doctor, nor a bed to lie upon. The following will explain this statement.

A few years ago the wife of the Governor of Valparaiso visited the maternity hospital of that city and published a description of what she saw, in one of the daily papers.

She said that every bed in the free ward was occupied. At one bed there was a woman sitting at one end who had just been delivered of a child, at the other end a woman waiting for the bed which was occupied by a woman in labor should be available for her. The Governor's wife made an appeal to the public and more beds were added.

In one of the Mission Dispensaries, a woman took her baby with its navel in a very bad condition. She was asked if she had had her confinement in a maternity hospital. Her answer was "no". "You had a midwife?" "No". "Some neighbour took care of you?" "No". Then in reply to the surprised look of the missionary, she said, "I had no one with me, but my little girl of eight, who passed me a basin of warm water".

There are large families of healthy happy children, and there are mothers who bare children only to bury them. Ignorance, poverty, alcoholism and the dreadful scourge of venereal disease, all have their part in putting out the little flame of life. I knew a woman, who <sup>used to have</sup> a fine robust baby in a box by her side as she washed. One day, missing the baby, I asked for it. "It died" was her answer. "What was the matter?" "It had an attack". "Is it the first child that you have lost?" "No, eight have died".



We live in a land of splendid universities but where the law of compulsory education cannot be enforced for lack of buildings and teachers.

We live in a land where children by thousands are gathered into asylums; offsprings of illegitimacy. But who goes to school and tenement to teach the girls to guard their honor?

We live in a land where vice is made easy for the man, but where the woman who is a mother but cannot call herself a wife, is abandoned or cared for at the caprice of the father of her child.

We live in a land of fabulous wealth and abject poverty. In the Nitrate deserts of the north, in the waving wheat fields of the south, in the underground treasure house of the mines, are the mighty masters of industry, who often in a few years have amassed fortunes from the heart blood of their workmen.

We live in a land where the idle rich are like their kind the world around and women and children of the poor are victims of greed.

We live in a land where there is true patriotism and love to fellow man, but where the odds are so great against these apostles of better things, that their figures stand out like the Christ of the Andes; Solitary and alone.

The "hacendado" says, "If I give decent houses to my workmen, they will still live like pigs and spend their wages in drink". Has anyone taught them better, and does not he himself make and sell to them the wine and spirits that they drink?

The doctor says that if I tell a woman in a tenement to give her sick child a hot bath, she will not do it". Perhaps she cannot. To illustrate this, the following case might be cited of a mother in a Mission Dispensary. When handed her baby just bathed, and sweet and clean and in fresh clothing, the nurse said: "Now you bathe your baby yourself every day. You can use your 'batea' (A wooden trough used for washing). "But, I have none, Señora". "Then use your wash-basin". "I have not that either". "Get a paraffin tin and cut it lengthwise". "Yes, but that costs money"

Many of the babies die at the time of weaning. The mother gives the child the breast, just as long as there is a drop. That does not cost money. Then the child is given just whatever there is, bread, black coffee, beans etc., not always because the mother knows no better, but because there is no money to buy anything else. But why is there no money? It is an awful circle. The man drinks because he is poor and sick, and he is poor and sick because he drinks. The family lives in a squalid room because they can pay for no better. The father drinks to drown his misery. The mother is hopeless and does not try to make things better.

The children who manage to live, early learn to fend for themselves, and so begins another circle.]

How can we gain access to these and other homes? What is the sesame that will open every door? It is the blessed messenger with healing in its wings. One's tongue is loosened by the sick bed. One can say to the mother; "Jesus loves you, he understands everything, he wants this dear baby boy to grow up to be a good man: you know he himself was born in a manger". The father will listen to one who has brought comfort into the home. The older children will let the nurse teach them how to keep the room clean, and themselves and younger children tidy. She can teach the young mother who cannot give the father's name to her child, to lead a better life for the sake of the new born baby.

There are many homes of sober industrious workmen where little can be put aside for medical attention.

The Anglican Mission has an important clinic with two nurses and mid-wife in their mission to the Araucanian Indians. Other members of other missions feeling that they could not do other than lend a helping hand where there is such dire necessity, have opened clinics and dispensaries in three cities of the republic.

A few days ago, one of Valparaiso foremost doctors, when asked if he thought there was any need of Medical Missions in Chile, replied: "That depends on what you mean by Medical Missions. If you mean dispensaries where the mothers are taught how to care for their children, with a nurse who will go into the homes and teach the people to want to be clean and decent, I should say most emphatically "Yes". Education will not save a nation, as the Great Republic to the North, knows to its sorrow. Model cottages and more schools where there is proper sex instruction, are to be desired, but all must have that something that gives the moral fibre that Joseph had, when he said "How can I do this great wrong?"

Christ said to the sick man "Take up thy bed and walk", that he might say "sin no more".

Let us have the divine triangle complete. Healing, teaching, preaching. Let us have in every village a church, by every church a school with its playground; by every school, a dispensary with its visiting nurses.

Many of our Evangelical girls have ability for this work and with training would render excellent service. National churches would gladly help with their support. It is a work that would gain for protestant missions the respect and sympathy from the powers that be and those of refinement and high ideals, for those who are trying to help their fellowmen in this land. 7

Let the centers of Christian Work be multiplied in town and city, and we believe the Gospel would sweep the land like a tidal wave.

-----000-----



# STATISTICS.

Number of ...  
 ...  
 ...

...  
 ...  
 ...

1910	...
1911	...
1912	...
1913	...
1914	...
1915	...
1916	...
1917	...
1918	...
1919	...
1920	...

...  
 ...  
 ...

...  
 ...  
 ...

...	...	...	...
1910	...	...	...
1911	...	...	...
1912	...	...	...
1913	...	...	...
1914	...	...	...
1915	...	...	...
1916	...	...	...
1917	...	...	...
1918	...	...	...
1919	...	...	...
1920	...	...	...

UNITED STATES  
(Statistics).

UNITED STATES DEPARTMENT OF AGRICULTURE  
BUREAU OF CENSUS  
STATISTICS OF AGRICULTURE  
AND PRODUCTIONS

STATISTICS OF AGRICULTURE  
AND PRODUCTIONS  
AND PRODUCTIONS

UNITED STATES DEPARTMENT OF AGRICULTURE BUREAU OF CENSUS		STATISTICS OF AGRICULTURE AND PRODUCTIONS		UNITED STATES DEPARTMENT OF AGRICULTURE BUREAU OF CENSUS	
STATISTICS OF AGRICULTURE AND PRODUCTIONS		UNITED STATES DEPARTMENT OF AGRICULTURE BUREAU OF CENSUS		STATISTICS OF AGRICULTURE AND PRODUCTIONS	
1912	17,000	17,000	17,000	17,000	17,000
1913	17,000	17,000	17,000	17,000	17,000
1914	17,000	17,000	17,000	17,000	17,000
1915	17,000	17,000	17,000	17,000	17,000
1916	17,000	17,000	17,000	17,000	17,000
1917	17,000	17,000	17,000	17,000	17,000
1918	17,000	17,000	17,000	17,000	17,000
1919	17,000	17,000	17,000	17,000	17,000
1920	17,000	17,000	17,000	17,000	17,000
1921	17,000	17,000	17,000	17,000	17,000
1922	17,000	17,000	17,000	17,000	17,000

## SOUTH AMERICAN RELIGIOUS PROBLEMS

### Documents from some intellectuals of Brazil

---

From a letter to Prof. Erasmo Braga, by an intellectual of Brazil,  
a member of the Academy of Letters of the State of Rio:

"Good citizens, members of the well deserving group to which you belong, are sowing, on fertile soil as well as dry ground, the noble ideas that work for a high morality.

Such a great task, undertaken with a large vision, is a firm foundation upon which may be built, or better, re-constructed those many things we are now lacking, which neglect has destroyed and lamentable perversions have corrupted.

Go on, my brave countryman, to every valley far and wide casting the seed to the favoring winds. The fruits shall come, as they always do, when heaven is on the watch and bestows divine blessings on the bands whose labor is moved by a faith which commands loving effort in reponse to the cravings of the land."

A graduate from the Normal School of S.Paulo writes:

"I cannot say that I have a definite religious attitude. I attend Protestant services and Roman Catholic ceremonies, when new or renowned preachers come to the town where I live. My family is un-churched, as a large number of Brazilian families are now -- they are tired of an old cult, which has lost its grip on us, and have drifted away, carried to and fro by social currents of every description. Faith is on the wane; morality has withered.

I read my Bible, when I need consolation and guidance-- this is my great text-book on Ethics."

One of the outstanding doctors, author, philanthopist, the "apostle of temperance" in Brazil, said:

"I am myself a Roman-catholic, but all of you, who preach sincerely and in earnest, have an enormous task. You may, if you will work with true devotion, save this generation which having lost confidence in the doctrines of the dominant church, may be compared to sailors from a sunken ship, grasping for straw and chips of wood with which to save their lives. This is the reason why superstition and mysterious cults are so popular among us."

---